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• CHURCH • MANAGEMENT



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NUMBER FOUR

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THE EDITOR'S DRAWER



While Rome Burns

Some months ago I called attention to a ministers' meeting in London while that city was subject to nightly bombing. The clergymen spent their hour of meeting discussing the pros and cons of the clerical collar. At that time it seemed like an all time low in moral sensitivity.

But reading the columns of a contemporary which contain comments from many readers I have found a worthy competitor to the London incident. Japan had invaded our Pacific possessions and Congress had declared war. But these brethren were engaged in a heated discussion of the ethics of using a prepared sermon on Christianity and Democracy which was distributed by the Department of Civilian Defense.

The letters were written, of course, before the Japanese attack. That fact simply intensifies the lack of social sensitivity revealed by the "fiddling" discussion.

William H. Leach.



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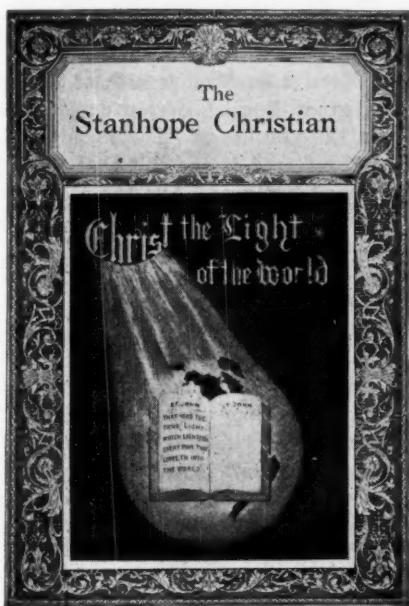
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1-42

Ministerial Oddities

Collected by

Thomas H. Warner

Texts

In *Personal Reminiscences of C. H. Spurgeon* the author quotes this advice, which Spurgeon gave to his students: Mind you avoid inappropriate texts. One brother preached on the loss of a ship, with all hands on board, from 'So he bringeth them to their desired haven,' and another, returning from his marriage holiday, 'The troubles of my heart are enlarged. O bring thou me out of my distresses.' Mind your illustrations are correct. It will never do to describe Noah, as one did, sitting outside the ark reading his Bible. Always get the true meaning of a text.

* * *

An Irish curate preaching in a suburban church on "The Prodigal Son," wishing to impress upon the congregation the extent of the father's love, proceeded to explain that he "killed for him the fatted calf that he had kept for years and years."

* * *

Here is another version of the story. A great English divine once preached on the parable of "The Prodigal Son," and referred to the calf that was killed thus: "Not a calf but *the* calf, the old familiar calf which had grown up in the family year after year."

* * *

An old Welsh preacher, noted for his quaint sermons, was preaching on Isaiah 45:22. He said: "The text teaches us, first, that man is the wrong way, his face being where his back, and his back where his face should be. The text calls man to turn. You must understand, friends, that God never takes a man to heaven backwards. You must turn right about face."

* * *

Canon Henson, an English clergyman, told this story to the Working Men's College, about a minister who aspired to the lectureship of a theological college. He was asked to preach before the trustees. His text was one of the shortest on record, "But." When he sought the opinion of the trustees, they said, "Sir, yours is a most ingenious discourse, 'but' such preaching won't suit us."

* * *

According to the *New Zealand Advocate* a candidate was being examined by four professors. Feeling extremely nervous, his memory failed him several times. At last one of the pro-

(Turn to page 47)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVIII
NUMBER 4
JANUARY, 1942

Yes, This Is War

EARLY Sunday morning, December 7, 1941, the Axis powers, using Japan as the instrument of thrust, attacked United States islands in the Pacific Ocean, inflicting heavy casualties and much property damage. This was immediately followed by a declaration by the imperial government of Japan that a state of war existed between that government and the free people of the United States.

The attacks were not unexpected. Wise leadership had anticipated such attacks for months. Preparations for defense have had priority rights in our nation for some time. With the exception of some pacifists who live in a dream world and isolationists who have felt that our geographical position protects us from the dangers which are confronting free peoples everywhere there was general recognition of the possibility of invasion.

The attack itself, and the subsequent declaration of war did a better job of unifying the discordant political forces in our land than could have been accomplished in any other way. Outstanding isolationists were among the first to rush to the aid of the President. When Mr. Roosevelt's request for a war declaration was presented to Congress there was more unanimity of spirit than he has had in any other period of his administration. Declarations of war included, also, other Axis powers.

This magazine believes that the American government has been very patient in dealing with Japan. We have not been anxious for a war in the Pacific. Our President has encouraged negotiations looking toward peace. He welcomed the special Japanese representative who apparently came to discuss methods of peaceful settlement. A day before war was declared he sent a most friendly communication to the emperor in which he sought bases for peace discussions. Conversations were continued while Washington was unconscious of the Pacific attack.

Traditionally, the United States has been a friend of Japan. Our nation has been friendly when, perhaps, it would have been better to have been just. Believing that the island empire was destined to be the great nation of the east, our eyes have been turned away, at times, when rebuke was justified. We permitted the rape of Korea when we were bound by treaty to defend the weaker nation from attack. We have sold oil and war supplies to Japan while the American conscience has burned. We were conscious of the use of these materials in offensive warfare.

The American church has been friendly to Japan. Too friendly, some of us feel. A generation ago, popular religious thought was that Japan was to be the great Christian nation of the east. "Christianize Japan and you will Christianize the Orient" was the watchword. A secretary of the Federal Council of Churches openly campaigned for Japan when the Korean republics asked help from America. When there was a possibility of a food blockade against Japan because of the Manchurian invasion he pleaded against it.

The attitude of the churches is mentioned not to bring up old controversies but to keep our religious bodies from feeling too self-righteous at the present time. Bad politics may have much to do with the war but weak religious leadership must share in the responsibilities.

Churches Must Support the Nation

To our mind the churches have the obligation to support the government in this war. Churches need not be turned into recruiting stations, but ministers do have the obligation to point out the malicious forces which have been seeking to destroy freedom, forces which have now turned their fury upon our own land. Churches have the obligation to strengthen the morale of their members for such sacrifices as they may be called upon to bear. They have the obligation and opportunity to send their young men

(Turn to page 50)

Pre-Marital Counselling

Here six ministers discuss their own attitudes toward this important ministry. You will gain from their experience. The next panel discussion in this series will appear in the March, 1942 issue. The question is "Can We Have a Satisfactory Summer Ministry?"

Kenneth Clinton Requires a Pre-Marriage Interview*

IN such a brief discussion, my best plan will be to follow the suggestive questions that the editor has outlined. Such a course will prevent the wanderlust of this intriguing subject.

1. *What is your practice of pre-marriage counsel? How deeply do you go into the matter?*

Because I feel so strongly the importance of this life decision, and my responsible privilege in it, I have decided to marry no couples without a previous interview. This may last from fifteen minutes to half an hour or more. In this meeting the meaning of marriage is interpreted, the importance of the good family to society, the position of the church. Then the couple are asked if they have any questions of any kind. They are invited to consider the minister as their confidante and friend. If they seem to have no questions, I will suggest possible fields for questions and see if they react. For instance, "Probably you have talked together regarding your economic standing, financial matters, have you any worries regarding that, that stand in the way of your fullest happiness?" or, "Doubtless you have planned to talk with a medical doctor before getting married." Then I would ask if they have any questions in the field of sexual harmony they would care to raise with me. Usually they don't, so I try to have them agree to see a doctor.

If such a discussion as this can be had about two weeks in advance it has a distinct value in that it starts two young people thinking that marriage is really a very serious act and all these various areas of life's machinery must be well considered, for each of them can bring chaos or climax to the harmony of united lives.

Personally, I will discuss as deeply as the couple would care to, or seems to need. Certainly there should be no taboos in the ministry. The only permissible taboo would be, "I don't know." Frankness, transparency in all dealings should characterize the min-

ister. It is assumed that this discussion will be of very high quality. Flippancy and cheap gossip, so easy in a subject of this nature, have no place in the ministerial profession.

There are some things that condition what I have thus far said, the person's home training, background, environment will determine the course of discussion to some extent, e. g. Here is a young girl who has grown up within the church and with a family devout in their home religious training. This girl would not need to be asked many questions as to her religion and background. They would be known. Then, too, different people have very different needs and these determine the course of discussion, e. g. Certain persons facing marriage will find fears of financial matters their great problem, while for others a very different sphere is of primary interest.

This particular field of personal counsel is in such a pioneer state, one does feel quite inadequate; the more marriage clinics and marriage courses in school, the better. One of the questions that the minister will ask in the future will be, "Have either of you ever taken a course in marriage or attended a marriage clinic?"

2. *Do you encourage interracial marriages? What is your attitude on the marriage of those of different religious sects?*

No! My feeling on these two closely related questions is no reflection on either race or creed. However, because our civilization is such and moves slowly in its acceptance of new modes of living, the problems are multiplied for the two young people of either mixed race or religion who intend to marry. Marriage is not only a contract between two people. It is, whether we like it or not, a contract between two people, families and social relations. So, when two young people of different race desire to get married and say, "only the two of us matter," they are creating a problem for themselves which is sure to turn up after marriage and end in unhappiness. Moreover and more important, the obligation which you have in bringing a new baby

into the world who will be stigmatized from birth in the eyes of society is not a happy prospect. This whole question is a lengthy one and no justice can be done here.

Regarding Protestant and Catholic marriages it is best not to begin. Since the Roman Catholic church is one of hierarchical authority, it makes its demands upon its people. The Protestant church, having its authority in dictates of personal conscience, finds it difficult to understand and adjust to any other life. This at times becomes a serious point of conflict. Where it is not a conflict, a home in which religion is inadequate and indifferent is the result. The good world can never be built on bad homes.

The best advice I can give to such marriages is to say to the Protestant party, turn and be a reasonable Catholic. Better have unity of family than otherwise. It is seldom that the Catholic will turn to Protestant. If mixed religious marriages do take place, two ceremonies ought to be conducted. For Protestants to allow that only Catholic ceremonies are valid is to deny the sacramental nature of marriage, and the temper and spirit of Protestantism with regard to the family.

3. *Have you ever declined a marriage? If so, what results?*

Yes. A young couple came to the parsonage about 11 p. m. The girl appeared with towseled blond hair and somewhat flushed face. The man also could have been neater in appearance. They wanted to be married. It seemed to me that they were in an unfit emotional state to be married. I refused the marriage and gave some other names whom they could contact. To make the story short, a year later they returned to me with a fine baby and wanted to have the baby baptized at the morning service. This I did and talked with them. They have made church life their center and are as fine a young family as one would want to meet. The thing that amazed me was the fact that they came back to the minister who refused their marriage.

Talmage C. Johnson Says That Much Can Be Done Through Informal Counselling*

PRE-MARRIAGE counselling may be of two kinds: formal and informal. Perhaps these words do

*Mr. Clinton is the minister of the Union Congregational Church, West Palm Beach, Florida.

*Dr. Johnson is the minister of the First Baptist Church, Kinston, North Carolina.

not carry the exact meaning. By the first, I mean a conference or a series of conferences with a couple definitely committed to marriage. In such conferences, the minister must recognize the fact that the marriage is going to take place; it is too late to prevent it. By the informal counselling, I mean that which a good pastor does with his young people during their courtships; it may prevent many an unsuitable match. The latter is generally more effective.

When a couple present themselves to me signifying their intention to marry, I never categorically refuse. I have sometimes insisted upon delay or a change in plans. In a few cases, this has been sufficient to prevent the marriage's ever taking place. It is hardly necessary to say that I will not officiate at any public spectacle, though I have been asked a number of times to do so. Once I was requested to marry a couple in a lion's cage. I declined . . . and did so not merely because I am afraid of lions. But as a rule, it is safe to assume that the marriage is going to be performed by somebody, if a legal license has been or can be secured. If my church had regulations against the remarriage of divorced persons, as some do, I would refuse to marry them. But since it does not have, I have felt that regardless of what may have caused the failure of a former marriage, another marriage is entitled to whatever sanctity one can throw about it. Hence I do not refuse to marry divorced persons.

If the parties to be married are unknown to the minister, there is but little counselling that can be done. He can hardly do more than speak briefly of the importance of the step being taken, ask a few leading questions, and perhaps offer a book or pamphlet with the request that it be read. Such literature is becoming increasingly available at low cost.

But if the couple is well known to the minister, he will be able to point out the areas in which they may meet with difficulty and to suggest adjustments that will prevent the wreckage of the marital venture. When doing this he should usually require that both parties be present. I believe that most people, when they approach marriage, are serious and earnestly desire to achieve happiness in the new relationship. They are, therefore, particularly receptive to suggestion on the part of the man who is to unite them. His attitude will be long remembered and his words will be often recalled. He should not fail to emphasize the religious nature of the ceremony and the spiritual values that are needed in life's intimate



Fifteen good posters came to the committee which promoted the interdenominational Thanksgiving service at Midland, Michigan. The committee offered \$2.50 for the first poster and added a second prize of \$1.00 for the second best. Window and newspaper publicity was the result. Howard A. Webster, minister of the First Baptist Church, supervised the contest. It was made possible by the cooperation of the art department of the local high school. The prize-winning poster by Bob Seeburger is shown at the left; the one at the right is the second prize winner, made and held by Annabelle Redmon.

relationships.

While there is no particular objection to the minister's discussing the sexual side of marriage, in most cases it has seemed best to me to recommend that both parties submit themselves to a physician for a thorough physical examination and for counsel about the sex act, birth-control, and other physical problems. That leaves me free to emphasize the more the spiritual side of marriage and the problems of temper and temperament that are likely to arise between husband and wife and among in-laws. I insist that successful marriage is possible if the parties to it do not expect it just to happen but labor to achieve it, practicing the Christian virtues of tolerance, forbearance, patience, unselfishness, and love. The sexual side of marriage is likely to be sufficiently prominent and though there is much that should be known about it, somebody ought to exalt the spiritual side. This is the minister's opportunity.

Sometimes, however, I have been questioned by a prospective groom who indicates that he has had no premarital sex experience. There are more such men than the cynics believe! In such a case, I do not believe that a good friend of mine was right who told his

virtuous son just before his marriage that he need not fear but that nature would teach him how to act. Instead I do not hesitate to describe exactly and fully the physical consummation of marriage and the technique of married love.

The likelihood of successful marriage is in direct proportion to the measure of common interests and similarity of background. True each of the marital partners will supplement the other. But where there are too many differences of a basic nature no supplementing is possible. This being true, interracial marriages are foredoomed to failure and marriages of persons of different faiths have a minimum chance of success. The latter may be undertaken if one of the parties is willing to give up his own faith and both are fully conscious of the fact that they are beginning marriage with a handicap.

These things should be continually stressed in the informal counselling of the pastor with his young people. If he has kept himself close to his young people, has talked with them individually or in groups about the problems of sex and marriage, and has influenced them to choose their mates wisely, very little need be said when they

announce their choice and request his services. Mismating will be rare. But if he has waited until an unwise choice has been made, there is little he can do about it.

Perhaps one other thing should be said. If the couple is to live after marriage in some other community, the minister who performs the ceremony has not finished his job until he has communicated with a pastor in that community and commended his own to the other pastor.

William A. Williams Says That Personal Religious Experience Is Good Marriage Assurance*

A FEW months after a young couple had been married, the wife hissed at her husband, in a low, venomous voice, "I could twist you into the ground like a worm," and graphically illustrated with an energetic turn of her heel on the rug. The reader can probably supply his own illustrations of domestic conflict. But what are some of the most common causes for these quick, or slow, changes in attitudes? Some of the answers to that question is what I discuss with the young couples who ask me to unite them in marriage.

A marriage is much more than a question of true love or romanticism. It is a social situation that is a refiner's fire from which there is almost no escape, and which tests and probes the psychological structure and resources and social adaptability of two persons such as no other life situation. Life and its responsibilities, with its joys and sorrows, is begun in dead earnest. And I feel that more joys may be added and some sorrows avoided by going into marriage with one's eyes open, with at least a thoughtful preview of some of the problems and the forces set in motion.

I have no unvarying sequence of ideas, but usually take up first the thought of permanency in the relationship. Have they determined to see it through, across the years? Have they tried to get a grasp of what the years may bring? Then, I touch upon the problems of having children—the sacrifices that both will have to make, the mental and emotional responses to the new situation, in which the husband accepts greater economic responsibilities, especially, and the wife is tied down considerably for several years, how these things affect mutual trust, change ways of getting pleasure, and modify one's philosophy of life. Have they thought of some of these

things and are they determined to see it through? All in all, I try to cover a bird's eye view of life from economics to old age. The best general survey of the subject is *Life, A Psychological Survey*, by Pressey, Jenney, and Kuhlan. (Harper & Brothers)

If these are the problems and the situations, what do the young people bring to them? The most obvious are, of course, family background and training and education. Granted that they have a genuine love for each other, how well are they fitted otherwise to be good yoke fellows? Here I raise the social problems of religious affiliation, cultural backgrounds, race, mental ability, and educational levels. Out of even a brief discussion of these factors should come a picture of common and different characteristics, those that will make for harmony and those that may cause trouble. I then talk mostly about the point of greatest difficulty, as for example, Catholic and Protestant backgrounds.

But while all these matters are very important, they are still on the periphery of the life of the new family. What is of more immediate importance is the conception each has of his or her place in the combination in relation to the other. Comparisons are inevitable, after as well as before marriage, and individuals, though possibly changed, remain individuals after as well as before. So I raise the problem of superiority and subordination, and what each expects to get out of the venture—the selfish or egocentric aims. I point out that old behavior patterns operate with greater intensity in married life. That if one comes to think that the other is or feels he is superior, and openly or covertly demands a superior position, of a man, for example in one recent instance, who intends to be "boss," a struggle begins that is likely to destroy everything of value and defeat all of the aims of both, a struggle in which everything, the sublime, the ridiculous, and the pathetic, about each other and their families become so many weapons to raise oneself and cut the other down to size. He will use his economic power, and she will use the female repertoire of weapons developed since Eve, to carry on the strife. Perhaps in the best regulated families there is a certain amount of tension incident to the many and varied adjustments necessary.

The sexual aspects of marriage I discuss briefly and mostly as symptoms of maladjustments and misunderstandings, where there may be maladjustments, in other areas of life. I refer them to one or two books and suggest that they can get help to find

solutions as problems arise, if they do arise. What they need most so near the experience is, I think, a word about attitudes, expectations, and possible reactions.

But marriage is not all problems. The highest joys of fellowship, shared responsibilities, and satisfactions of facing life together are found only here, and there is a way, though it seems that few there be who find it. That way is one of mutuality, cooperativeness, contributing all one can, inferior or superior, to the common life, that both may share in all there is; living an open, honest, forthright life in relation to each other.

I suggest finally, that if there is any guarantee of success in marriage the only one is a close, personal relationship to Jesus Christ, a relationship in which the two face a third who searches and probes their lives, and promises a fulfillment of their hopes and dreams and visions which can never be realized on earth.

William L. Ludlow Places Emphasis on Economic Factors*

MY present experience in pre-marriage counselling is found in two areas of life. There are those who, in Zanesville, are members of my church; there are the seniors at Muskingum College who as members of my course in The Family are looking forward toward marriage. I mention these two different groups with whom I deal for I am sure that the approach as well as the techniques employed in counselling are different.

I believe one of the best approaches in the church is through the youth organizations. Our most reliable psychologists are telling us that our physical and mental development should be natural. When questions of any nature are asked by growing persons they should be answered. I believe, therefore, that through the youth groups ministers could emphasize certain points of view concerning marriage and the family life. This kind of work on the part of our clergy would more than be helpful when they are called upon to discuss more difficult questions for those before marriage. Through our youth groups which include those between the ages of twelve to eighteen I would emphasize first that both sexes meet together. In many instances the separation leads to isolation of individuals. Next we should assume an at-

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*Professor of Political Science and Sociology at Muskingum College, New Concord, Ohio, and minister, First Congregational Church, Zanesville Ohio.

*Mr. Williams is the minister of the Belmont Methodist Church, Youngstown, Ohio.

Eliminate Boredom From Board Meetings

by Charles W. Carson

The author who is the treasurer of the Colgate-Rochester Divinity School gives some good directions for making board meetings profitable. Try it for a while and see if it does not produce for you.

BOARDS OF TRUSTEES and other official boards supervise the program and administer the funds of our churches. The roster of these boards is made up of the best lay leadership which is available to the church. In large measure the destiny of the church is in their hands. Obviously it is important that some thought be given to ways and means of making the work of these boards effective. Too frequently board meetings are taken for granted. Under these circumstances, members lose interest, absent themselves from meetings, and the program of the church suffers.

Effective church board meetings do not happen by chance or good fortune, they are planned. This article presents no artful formulas. It is simply an endeavor to set forth in a concise manner the factors which need to be taken into account if church board meetings are to be interesting and productive.

Preparation

1. Notices. Busy men cannot be expected to remember the date and time even of regular meetings. Notices should be sent a week in advance, and in some cases should be followed by a telephone call on the meeting day. When it is possible to include with the notice an outline of items to be considered, added interest is aroused.

2. Agenda. Some meetings proceed in casual fashion without any plan; others follow a fixed outline which is always the same. Interesting meetings result from carefully prepared agenda for each session. This means that the chairman and the minister, or church staff member must confer in advance of each meeting. When the agenda is long or detailed, it helps to have a copy for each member present.

3. Data. In connection with preparation of the agenda, attention should be given to the assembling of necessary and pertinent supporting data. If resolutions are to be presented, they should be formulated before the meeting. Time will be saved and intelligent action will be facilitated, if proposed budgets, annual reports and detailed or complicated recommendations are

individual member with a feeling of frustration and uselessness. Too lengthy discussion, however, with frequent digression will result in boredom. The chairman can tactfully cut short digressions, keep the issue clearly before the meeting, and ask for a motion when the time seems appropriate for action.

4. Utilize committees. Preliminary exploration of questions requiring board action can best be accomplished by small committees. Time is saved in the board meeting, and individual members are given a sense of responsibility. When a discussion is getting nowhere, or when additional information is needed, refer the matter to a committee.

5. Make assignments definite. Frequently reports are not ready for board meetings, because there was not a clear assignment of responsibility. When it is possible, committees or individuals should be named and their assignment definitely outlined in the board meeting. If conference is necessary before assignments are made, those named should be notified as soon as possible and instructed as to when they are to report.

Follow-up

1. Mail the minutes. This requires extra office work, but it is worth the effort. Those who were not present are informed of what took place in the meetings, and marked copies will serve as reminders to members who have assignments.

2. Take nothing for granted. Instead of complaining about people who fail to do their duty, accept human nature as it is, and make the best of it. Much of the success of your next board meeting depends upon a methodical follow-up of the last one. The person responsible for organizing the next meeting (chairman, minister or secretary) will need to check on meetings of committees and individual assignments. If information has been asked for, it must be provided. If action in the meeting called for appointments which were not made immediately, conferences should be scheduled promptly to make the appointments.

When all of these suggestions have been taken into account, there is another factor to consider. Church boards are made up of human beings. In making adequate preparation, and carrying on in business-like fashion, precautions need to be taken against becoming grimly serious. A little fun and fellowship needs to be introduced. The best work is accomplished by board meetings in which the members actually enjoy coming together.

These are days in which the democratic process is on trial. Many times

A Beatitude for the Church

TRUE ELOQUENCE

Happy is the church whose message is proclaimed in the actions of its people.

Its truth shall be understood and its words cherished.

Its life shall be a sermon proclaimed without ceasing in eloquence and power.

L. Foster Wood

mailed with the notice of the meeting.

4. Physical arrangements. Temperature, ventilation and lighting of the meeting room are important. Comfortable chairs informally arranged so that each member can easily see all who are present, are a great improvement over stiff seats arranged in classroom fashion. Vacant places near the entrance make it possible for latecomers to slip in without interrupting the meeting.

The Meeting

1. The chairman and the secretary. When the meeting is called to order its success or failure is largely in the hands of the chairman. A secretary who will keep an accurate record of proceeding is also essential. The following suggestions will be helpful to the chairman:

2. Budget the time. It is impossible to assign an exact number of minutes to each item of business, but the chairman should keep the entire agenda before him and make certain that the important questions receive adequate attention. Without careful guidance boards have a tendency to spend more time discussing repairs to the front steps than deciding on the purchase of a new pipe organ.

3. Guide the discussion. There are two extremes to be avoided. Action which is "railroaded" through without explanation or clarification leaves the

the process is criticized, when careless planning and poor techniques are at fault. Church boards should be among the first to make certain that democracy works.

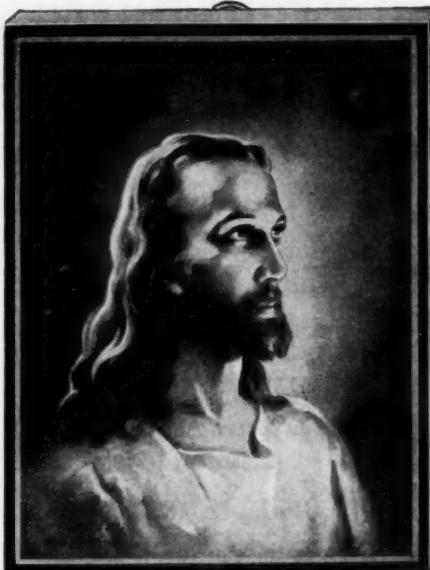
Pre-Marital Counselling

(From page 10)

titude that marriage is the normal and desirable state of relationships. Moreover, every attempt should be made in our youth groups to mingle one with another and to discourage the pairing at early ages. I believe that these practices will afford the minister a natural and informal relationship with his young people which will permit him to be free to give counsel when they are seriously thinking about marriage.

Knowledge of the home life of both man and woman is necessary before I feel free to discuss questions pertaining to marriage. As many of us would agree, our part in discouraging a couple to marry should be done before they have planned to marry. It is for this reason that I have emphasized a definite program in our youth groups which should be carried out informally and most naturally. From experience I have found it most satisfactory for the couple or one person to come to me with the problem of marriage. Insisting always upon a positive approach to the problem, I think most can be accomplished. Some time ago I talked with a college sophomore who desired to marry a teacher in the high school in her home town. There was an age difference of five years. He had a good position. Everything was settled by the couple except that the girl's mother opposed the marriage at that time. Although she had been determined to marry at that time, she changed her mind when I suggested that to wait only two years would give her a college education which might be of greater help to her husband in the future. She waited the two years, was married last summer and is now happily living and helping him as a teacher.

To persons who come to me for marriage and who are unknown to me I ask several requests of them. First, I inquire whether they have ever had a physical examination. Secondly, whether they have ever been married. In the third place, I ask in as informal manner as possible why they desire to marry. This introduction gives me a few cues for any pre-marriage counselling I may give. I have found from my experience that most of the couples who come to me for marriage in my church and who are not members of the church do not desire any counselling concerning sex. They are informed. On the other hand couples in



THE CHRIST
By Warner Sallman

LITANY FOR THE DEDICATION OF A PICTURE OF CHRIST

The Methodist and Hilt Community Church of Hornbrook, California, recently dedicated one of the beautiful full color reproductions of Warner Sallman's picture of Christ. The minister, Edwin S. Richardson, worked out the following litany for the service of dedication. It will be useful to others who will have similar dedication services during the lenten months.

THE LITANY

For the art which thou hast placed
within a man's heart and hands

We thank thee, O Lord.

For the inspiration which can enter
into our hearts from the hands and
heart of another.

We thank thee, O Lord.

That this picture, dedicated this
morning upon thine altar, may always
lift our eyes to thee,

We humbly pray, Our Father.

That this picture, calling us upward
and onward, may be a source of spiritual
life to all that see it.

We humbly pray, Our Father.

That this picture may fix our
thoughts on beauty as we worship

We humbly pray, Our Father.

That the man portrayed in this pic-
ture may enter into our hearts to abide
with us forevermore.

We entreat thee, Our Heavenly
Father.

AMEN.

LENT BEGINS FEBRUARY 18

Be sure you have the Lenten
issue of "Church Management"

college who come from religious homes are desirous of such sources for information. This shows I believe an apparent failure of our youth programs or the home training in this subject. Economic Problems Greater Than Sex

Social workers who deal with broken families, ministers who try to keep families from the divorce court and the judge who desires to be fair and honest in his work with maladjusted individuals all know that economic and not sex problems are of the greater importance in family relations. I suggest a list of books which might be read to all who show a desire to read them. Among the best books are: Hannah M. Stone and Abraham Stone, *Marriage Manual*; Oliver Butterfield, *Marriage and Sexual Harmony*; Lemon Clark, *Emotional Adjustment in Marriage*; M. J. Exner, *Sexual Side of Marriage*; and L. F. Wood, *Harmony in Marriage*.

I would consider in pre-marriage counselling the problems of economic relationships as a part of the minister's responsibility. I suggest to those who seem to show an interest to know more about economic adjustments in marriage, sources which may be of assistance to them. As ministers we should be able to suggest what we believe to be the Christian manner of applying our faith to problems of economics in the home. Several methods of budgeting may be one of the contributions we may make to the better understanding of a couple in the affairs of finance. I have found college students who are planning marriage very receptive to any suggestion which may help them in living a more secure and economically sound life. Again I believe that our counselling should include these various phases of economics of the home. I earnestly urge that instruction concerning the economics of the home be given when a couple desires. It is certainly equal to sex in importance.

Mixed Marriages

I do not believe that in general the problems presented by mixed religious marriages of two Protestant persons cause the difficulty they once did. On the other hand, the marriage of a Greek Catholic with a Congregationalist does present without any doubt a family problem. We recognize that this problem is lessened when the faith of one is very weak. A recent illustration may serve as a basis for further discussion. A Christian Scientist married a free thinker. Before their marriage they wrote out a contract which defined the rights of the two individuals and their privileges and duties. For two years they seemed

happily married. When their child became three, a family argument followed over the question of religious instruction. A divorce resulted. I inform every couple who comes to me, whether in my church or in college, that a successful marriage may be made when two persons desire to live together for at least one great purpose. If two individuals find that one or more purposes for marriage and are willing to live toward those ends the question of religion may be insignificant if their beliefs are weak. On the other hand, I strongly warn any couple of marrying when they firmly believe in different faiths.

To couples who are considering the marrying of someone who does not possess the same beliefs I would clearly point out the difficulties from my own observations. Sociological studies have showed that the degree of happiness varied inversely with the degree of difference in culture or color. Without doubt there are today marriages between members of different religious denominations as well as faiths which consider themselves happily married. Yet, the cultural differences in family traits are often the barriers toward adjustment in marriage. It must be emphasized as ministers of the Christian truth that biologists are now largely agreed that there are no biological ill effects of race crossing. From the sociologist's point of view, there need be no criticism of intermarriage of nationals, religious groups or races. It must be admitted, however, that our contemporary American society is group minded and that intermarriage between nationals, religious groups and races produces unfortunate social situations. Until these are changed it is unwise for a minister to sanction racial intermarriages. Religious and national intermarriages would depend largely upon the minister's judgment whether the two persons could adjust in the community.

I have declined interracial marriages on the ground that neither party had given sufficient consideration of the purpose of marriage. I did not decline them because they were of a different color. I think the clergy should maintain a definite standard and attitude toward the Christian marriage. It should be looked upon as more than a civil contract. One of the greatest curses toward the attainment of a more spiritual attitude on marriage is the "marrying parson." I suggest the following test which a couple might take and which a minister may also use in determining whether they should marry and whether the latter should

(Turn to next page)

States Tax Unused Real Property

by Arthur L. H. Street

WE are asked to discuss the taxability of vacant ground held by a church organization as the site of a church structure to be erected in the future. As will be seen below, the discussion throws light upon related situations, such as where the taxgatherer claims the right to assess surplus holdings forming part of a present church site, etc. In these days when the state and federal governments are looking around for subjects of taxation that have heretofore escaped assessment, the entire topic becomes one of special interest and importance.

The fact that the wording of tax exemption statutes widely differs in different states precludes the statement of any hard and fast rules. Nevertheless, what is said below ought to aid in establishing a better general conception as to the legal situation, as well as throwing direct light on the state of the law in states in which the effect of specific statutes has been adjudicated.

Land for Future Use

A note in a standard legal treatise reads: "It is generally held that land on which it is the intention of a religious society to erect a church building, but on which no work of construction has been commenced, is not exempt from taxation." (17 A. L. R. 1038, citing decisions of the appellate courts of Massachusetts, New York and Ohio.) "A mere prospective use of property for religious or charitable purposes does not exempt it from taxation." (2 A. L. R. 545, citing decisions of courts of Louisiana, Massachusetts, Montana, Nebraska, New Jersey, Ohio, Pennsylvania and Wisconsin.)

In one of the cases, an Ohio judge made this comment, in deciding that a state, exempting "houses used for public worship and the grounds attached to such buildings," did not exempt a lot held for future use:

"On any other view of the question, the trustees of a religious society might purchase the most desirable city property, hold it for years without improvement, and, if it should meanwhile increase in value, dispose of it, reaping the benefit of the speculation, without having paid a dollar to the public treasury to sustain the government which has protected the property from injury, and enabled the owners to acquire as well as to alien it; nay, further, if ever there should be such a case, a religious body already possessed of a church edi-

fice might be desirous to erect a new and more commodious building, and in anticipation of such an event purchase another location for the prospective edifice, and * * * the newly acquired property as well as that already possessed would be exempted from taxation. The effect of such an example would be * * * to withdraw property from taxation for an indefinite period, to be limited only by the will or the convenience of the owners; and though it is said that it may yield in the interval no profit to the proprietors the difficulty is not obviated. It still exists; for such an answer to be of any value must as well apply to the individuals who own vacant and unproductive city lots; they may derive no revenue from their estate, but they are never excused from the payment of the taxes with which it is assessed."

Buildings Under Construction

The courts are not agreed as to a church's right to exemption of taxation on its property while an edifice is in course of construction. Difference in the wording of statutes may have accounted for much of this disagreement in conclusions. Exemptions in such cases have been allowed by the courts of Louisiana, Massachusetts and Wisconsin. Contrary conclusions have been reached in New Jersey and Pennsylvania.

In Minnesota it was held under the statutes of that state that church property was exempt from taxation, at least from the time when an architect was engaged to prepare plans for presently needed buildings. (State vs. Second Church of Christ, Scientist, 185 Minn. 242.) In that case the court said: "The test is the use to which the property is devoted, or about to be devoted. It is not necessarily the use or nonuse of the property at the exact time when the tax is levied. The location of the property with reference to buildings in which the institution carries on its activities, the present need of the institution for the use of the property, and its present good-faith intention to make use of the property in the near future are elements to be considered."

Considerations Affecting Exemptions

The decisions show that an exemption right is not to be so narrowly interpreted as to limit it to ground actually occupied by buildings. For example, in a California case (90 Cal. App. 176) it appeared that parking space was badly

needed for those attending church in downtown Los Angeles, that portion of a church lot so used did not provide sufficient parking space for all church attendants, and that no parking fee was imposed. Under these circumstances, the court ruled that the lot was wholly exempt, particularly as the lot also served to afford air and light for the church building. That case involved application of the provisions of the California Constitution which exempts from taxation so much land on which buildings used solely for religious worship as is needed "for the convenient use and occupation of said buildings."

But in a very recent decision, the Pennsylvania Supreme Court ruled that where a church corporation bought an adjacent lot for more than \$50,000 that was not needed to provide light and air, and only part of which was used for parking purposes, and where it appeared that part was intended for future expansion of the existing buildings, the lot was not wholly exempt from taxes on a theory that the entire lot was needed for enjoyment of the existing plant. (20 Atl. 2d, 209.)

Additional cases bearing on this subject will be found in annotations at 17 A. L. R. 1027, 28 A. L. R. 861, and 81 A. L. R. 1178. (A. L. R. means American Law Reports which are available in most law libraries.)

Pre-Marital Counselling

(From page 13)

marry them.

Tests for Marriage

1. The couple has known each other for at least six months.

2. The man has been employed for the past year.

3. The girl has decided definitely with the man in agreement whether she is going to work or to live as a housewife in the home.

4. The couple has decided to live by themselves—not with any relatives.

5. The couple has discussed the topic of having children and have decided whether or not birth control is to be practiced.

6. The couple has decided what method will be followed in matters of finance. Will the family have two heads?

7. The couple agrees that the various known habits of the other one will be continued in marriage. Marriage is not a reform institution. Individuals entering into such a contract should realize that in this respect marriage changes anyone.

8. The couple agrees as to the amount of free time, if any, each may possess.

Alfred S. Nickless Describes a Pre-Marriage Interview*

FOR the last three or four years, it has been my great pleasure to share in marriage counseling with each couple presenting themselves to me for marriage. We spend at least an hour, sometimes more, together in such counseling. With the young people of our own church, this is generally done several days, perhaps a week or more before the date of the actual marriage. Our young people have come to look for it now, and even ask for it.

This counseling is done in the minister's study, which, through its furnishings, lighting, etc., lends itself to the right psychological approach. As the conference begins, the suggestion is made that there is nothing of the lecture or sermon method about it. Everything is done to bring about composure, and freedom from tension. The candidates are generally approached with this question: "It is understood that you are coming to a minister of the Christian church, because you desire the religious sanction on your marriage, and wish to start your married life together in the right religious atmosphere? If this were not so, you would most likely go to some justice of the peace for your marriage."

Then, after the customary questions are asked for the filing of the marriage certificate, the Presbyterian form of marriage service is introduced. They are told that at the time of the wedding, that service will be used unless they desire some other form, and that they will be presented with the little marriage booklet containing the service as a gift from Mrs. Nickless and myself, with our best wishes.

I say to them, "I am sure you would like to know something about this service, the vows you are to make to each other at the marriage altar?" For this reason they are encouraged to be married in the church or minister's study, which has a little improvised altar, or at least in their own home. In other words, I refuse to share with them in this sacred rite in any freakish place, such as is done by some ministers.

As the marriage service is read very slowly for them, running comments are made by me on the importance of particular sections of it, such as the necessity of children to perpetuate the human race, either by the natural processes or by way of adoption; we consider together the place of the temporal and the religious as is suggested in the service, the sacredness of the vows and their implications. I endeavor to show to them how marriage is a mutual

affair, not one dominating the other, either consciously or unconsciously, and this, even in relation to the children that we hope will be born to them.

Through the discussion of the marriage service it is hoped that they are led to see that married life is one of mutual ideals, aspirations, confidences, and sacrifices. At the close of the reading of the service, they are asked if they are satisfied with it or would they like some other form of service. Then they are introduced to certain literature which I have gotten together in my 25 years of ministry. This is used as a basis for our further conversation together. We counsel together about those things which either help to marry or build a successful home.

(a) Financial security, the matter of insurance, and budgeting. They are presented with a sample budget, and are told that the same is not to be regarded as a rigid but rather an elastic thing. Professor Crane of Northwestern University gave me permission to use his budget.

(b) Mutual interests. The wisdom of spending part of their recreation hours together, enjoying certain hobbies together, dating each other at times after marriage, in other words, keeping up their courtship after marriage.

(c) Their parents and parents-in-law. Whether or not they are going to live in their own home, i. e. away from everybody else! They are told about the wisdom of this, if possible. The matter of possible tensions between any of their parents and either of the candidates, the matter of the possible provision they may have to make for them in the future, etc.

(d) Their religious background. If it is discovered that they are divided in their religious affiliations, they are strongly urged to have one church home, to get into some young people's Bible class or club. They are counseled to give God a place in their life, to share in the church sacraments together, to have family worship, not in any stilted fashion but in a natural way.

(e) The physical or personal relationship. Here, they are presented with the book, *Harmony in Marriage* by Leland Foster Wood, secretary of the Committee on Marriage and the Home, Federal Council of Churches, and Robert L. Dickinson, M.D., secretary of the Committee on Maternal Health, the Academy of Medicine in New York or *Entering Marriage* by Sherwood Eddy. They are counseled to read it immediately, especially the fourth chapter in *Harmony in Marriage*. We talk together about the matter of birth con-

*Minister, First Presbyterian Church, Davenport, Iowa.



CINCINNATI CHURCH BUILDS FOR WORSHIP

The pictures above show new worship facilities in the Norris Memorial United Brethren Church, Cincinnati, Ohio, E. Lee Niswander, minister. At the left is the Benison Memorial Chapel on the same floor as the auditorium. The picture at the right shows the new chancel which transformed the house of worship. It was made possible through the cooperation of an architect in the congregation, Karl Abel, who designed it, and the gifts of members of the congregation. Among the memorial gifts are the communion table or altar, altar vases, baptismal font, the cross and the candelabra. At the extreme right is seen the Everett Orgatron which was presented to the church by Mr. H. G. Poundsford, a Cincinnati business man, in memory of his wife, Sarah Mary Poundsford.

trol. But it is here that I tell them that I speak very much as a layman, although I have counseled with psychologists, psychiatrists, and medical men, and they have helped me and encouraged me with the word that I am doing the right thing. But I urge the candidates to put themselves in the hands of some splendidly prepared medical doctor in whom they have fullest confidence, and seek his ratification on all that about which we have talked, and not to take any word from me as final in this matter.

After this, they are given some suggestions regarding making the most of their married life. In these suggestions, there are words of counsel for the bridegroom and words of counsel for the bride. They are encouraged to write me a word on their first wedding anniversary, and on succeeding anniversaries. I also endeavor to write to each couple that I have married on each succeeding wedding anniversary, beginning with the first. This is not always possible, of course, where addresses are lost, and possible separations arise. My only regret is that I did not begin this marriage counseling much earlier in my ministry, for I am finding it one of

the most heartening and satisfying ministries at the present time.

Ronald E. Terry Outlines a Plan of Education*

WE want to get married." It may be a shy, embarrassed statement. It may be confident, self-assured. It indicates that the social, biological, civic, and religious processes of a lifetime have come to a focal point. The accumulated experience of the race is also manifesting its pressure.

Marriages today are held together by more bonds than those of fear for a divorce. They are cemented by an understanding that marriage is a partnership, that storms are bound to occur, that there will be ups and downs. They are bound about with pride in the family ties and are supported by a desire to maintain a high self-respect.

To establish many of these sentiments and to support them, counsel is imperative to those already engaged in marriage and likewise to those who contemplate marriage. Some practical methods are open to the alert and in-

terested pastor.

First of all, the minister may present a series of topics dealing with some phase of the problem to the young people's meeting. Such topics may include:

1. Friendship; 2. Courtship; 3. Marriage; 4. Divorce.

These topics may be more attractively stated by listing them:

1. When John Meets Mary; 2. The Way of a Man With a Maid; 3. And Never the Twain Shall Part; 4. A Broken Home—a Broken Dream.

This series should be presented to the high school and to the college age youth groups. They can be offered with profit to the young adult single group. The young people will welcome it, respect the minister more deeply, and seek him out for counsel because of it.

Two methods may be employed: (1) present the material to a mixed group; (2) present it first of all to divided groups (boys in one class, girls in another), with a final session, or several, to the mixed group. If the latter method, then consider "What I wish girls would and would not do" by the boys' group, and "What I wish boys would

*Mr. Terry is the minister of the First Methodist Church, Cheyenne, Wyoming.

and would not do" by the girls' group.

The best time to influence young people is before they are involved in an affair. Even then some may be broken up by suggesting ideals they ought to obtain and letting the young people themselves consider how well they measure up to the ideal. Youth of this age are full of idealism and respond quickly to the suggestion that certain standards need to be maintained if their personal living is to be successful.

When a couple in the parish become engaged, let the minister express in a quiet radiant manner his own joy in their happiness. Invite them in. Show them books on friendship, sex, marriage. Offer help and counsel, but not any unsought advice. To do so will invite a sharing of their radiant joy and convince them that he is not "going to meddle" with their affairs. Let the minister be aware that almost everyone wants to advise them and they are not seeking that kind of remark about themselves.

Young people are proud of their minister and confident in themselves when they feel a sympathetic understanding existing between them. This may be suggested by conducting a series of lessons as suggested above. It may also be suggested by small comments made in sermons, expressed in prayers, and by his own genuine personal interest in their plans.

When a couple unknown in the community or unknown to the minister present themselves for marriage, it is better to read the service for them than to question them on the wisdom of their plans. Especially is this true of unchurched couples. There is a holy respect for the church attached to their request of the minister and a sense of wanting a sanctity placed about their union. Therefore, it is best to grant their request and reserve his counsel and advice for another time. His conversation, his interest in them, and his whole manner and bearing may suggest that he is more than willing to serve them at a later time when their needs are different.

The presentation of a fine book as a wedding gift is one such method. It may be on harmony in marriage or successful partnership in the home or other kindred subjects. Some will refuse this offer in preference for a certificate and then return at a later time to seek his counsel.

To send a first year anniversary letter is another method. Care should be taken to secure the permanent address of some member of the family, such as parents, brother or sister, as a mailing address at the close of the first year. This is necessary because many

couples make a radical change of employment, of position, of community, and many times of intimate friends beginning at the point of their marriage.

Inter-racial and inter-religious marriages, when they cross sharply defined lines, are to be discouraged. But to tell a couple of the folly of their ways is to close the door for suggestion and counsel. Tactfully suggest questions as to the likelihood of its success and then answer the question frankly when it is put by one of them, but not before.

There is a sense about an engaged couple that they two have united to fight off the world. To say, "You must not get married," is to immediately put oneself as a part of the whole world they are ready to fight. To wish them happiness in a reserved, doubtful sort of way is far more effective. For instance, "I wish you every happiness. Of course, you are fully aware that you are entering this with two strikes against you."

Many times parents are more difficult to manage than the young people themselves. The mother is tremendously concerned about her child; the father is very firm in his belief about this and that; so the minister is called in to bring order out of chaos. If a sufficient portion of family harmony has been preserved, the minister may tactfully suggest to parents and young people different methods of procedure which will save the day for the family and for the young people themselves as they set out to establish their own home. There is no single method. A warm heart, a cool head, a cordial spirit, and a friendly attitude will carry a man through one of these situations better than any given method. Care should be taken to play fair with both parent and child, especially so between the young people themselves.

Pre-marriage counsel for youth, young people, and young adults is comparatively easy. Youth will welcome serious and sincere counsel. The growing divorce rate and the superlative need for counsel are among those who are "fat, foolish, and forty." They are artists at keeping secrets, plunging recklessly ahead against all danger signals, and are elusive of counsel. This group is the most difficult to reach.

When the minister seriously enters the field of pre-marriage counsel, he opens for himself an area of possible influence that is sufficient to demand his full time. Important as this task may be and as far reaching as it may become in influence, nevertheless the wise pastor will be guarded in the apportioning of his time for these affairs

of his parish. He may easily become a busybody, settling family difficulties that could well be settled by themselves.

The work is difficult and pleasant. It is intriguing and nerve-draining.

Let the pastor's home be a Christian home reflecting the virtues of our Christ. Parishioners, young and old, will point to it with pride and seek to pattern their home after his.

THE ASCENDING ROAD

One evening some years ago I set out from Seattle with a friend to climb Mount Ranier as far as it was possible to go at that time of the year. We saw the mountain rearing its pink summit dimly against the eastern sky above the tableland of high mountains which surround it. As we traveled it vanished in the darkness. The next morning our road climbed steadily among the foothills and the lower peaks about it. Often we lost sight of the mountain. Frequently the road seemed to be turning quite away from it, but we kept steadily on the ascending road certain that as long as it led upward the peak was beyond. As we mounted spiral by spiral, we caught ever clearer glimpses of the summit and finally reached the direct trail to Paradise Valley.

We may be sure that if we follow the ascending road of highest moral idealism and spiritual truth, no matter whether it seems at times to lead us toward Stoic ethics or Buddhist self-denial or Confucian ideals of duty, in the end it must bring us to him in whom "all the treasures of wisdom and knowledge." He himself encouraged man to persevere in the moral endeavor without any fear of the ultimate goal: "If any man willetteth to do his will, he shall know of the teaching whether it be of God or whether I speak of myself." From *A Book of Chapel Talks* by Elbert Russell; Cokesbury Press.

As it is the mark of great minds to say many things in a few words, so it is that of little minds to use many words to say nothing.

* * *

Love, generosity, compassion, forgiveness, goodwill—these are the powers which do things among men. These are themselves forces which effect the course of destiny.

* * *

The man who does not learn by his mistakes turns his best schoolmaster out of doors.

* * *

The two, religion and democracy, are like the arteries and veins of the body—the collapse of either means the death of both.

He Doesn't Like the Church Bosses

A Ministerial Confession

by J. W. G. Ward

If you will pardon me for saying so, I think that the "Confessional" page, which is of outstanding value to ministers, would be of more practical service if the every-day problems of the average man, in the usual parish, were sometimes discussed. I have no domestic difficulties. The vexed question of secretaries has never troubled me, because I have never been in a position to employ one. Happily, I have neither a wayward son nor daughter. Tragic though the experiences of which others have written, and sympathetic though one's attitude must be. But I can tell you what I do have—and I fancy that there are plenty of men who are in the same position. I have two or three strong-minded women who want to run things their own way. For instance, we had a musicale arranged by one of the societies of the church. There were a few items—including some dances—which did not meet with the approval of our board. What is more, the program was to be given in the auditorium. I pointed this out to the ladies concerned, and with the consent of the concert party, planned to use our hall. My decision was overruled. Those responsible insisted that it should go on as scheduled. It did. And I was left between the deep blue sea and the other alternative. These women are angry at what is termed my interference; the board blames me for what looks like disloyalty to it or my ineptitude. That is one difficulty.

The other arises from men of the same type who endeavor to control the church and the minister. What they say goes—or they threaten to do so! They are dictatorial and dogmatic. They demand that the work should be carried on in line with their ideas. They require that I should preach as they think I should. And frequently, I find myself facing private remonstrance and rebuke, or, if not open opposition when they attend the board meetings, then a critical attitude and veiled antagonism.

You may think this is entirely my fault. But my predecessor faced the same situation. There was, however, this difference. He could take it—and did. I cannot, or feel like saying that I will not. Perhaps he had more grace than I, or less backbone. The last thing I want to do is to have any unpleasant-

ness, or drive anyone from the church. Yet I have a distinct feeling that that is what some people are trying to do to me. What is your advice? How would you handle obnoxious people like these? Should I have it out with them, or get out myself? If you can give me any help, I would be grateful. Strangely enough, our seminary did not include anything like this in its curriculum.

We wish you had given us a few more particulars about yourself.

We must guess at so many essentials. How old are you? Is this your first charge? Are you inclined to be "a fighter"? These are some points which occur to us as we read your letter, even peering between the lines and scrutinizing the signature, graphologically, for some clue to your personality. Not having much success in these directions, we may be accused of lacking discernment.

You strike us as young, eager to forge ahead, with an earnest spirit which chafes at unnecessary and unfair opposition, and just a trifle inexperienced. Taking one of your last statements first, you cannot solve this problem by leaving it to someone else. Your predecessor has demonstrated that. Moreover, no matter where you may go, you will still find that human

nature is much the same everywhere. You remind us of Lorimer's *Letters of a Self-Made Merchant*. You may recall that the son had written home, expressing his dislike of the foreman under whom he was working. To this, the father replied, "Get it firmly fixed in your mind that you're going to have a Milligan over you all your life, and if it isn't a Milligan it will be a Jones or a Smith. . . . There isn't any such thing as being your own boss in this world, unless you're a tramp, and then there's the constable."

It is much the same with us all. Our work is with imperfect men and women. They can prove very exasperating. Sometimes we wish we could tell them just what we think of them. But when we feel like giving people a piece of our minds, it is a sure way of destroying our own peace of mind. But that seldom accomplishes anything except to foment the trouble. Only after every other means has failed must we come to an open breach. Our aim, according to the apostolic injunction, must be, as far as lieth in us, to live peaceably with all men. And that does not mean spineless submission, but sterling self-control.

Now lest we appear to be merely platitudinous, let us grapple with the particular questions you ask. First, regarding the ladies who, apparently, defied both you and your board, let us say this. A clear understanding should be arrived at, not so much with the offenders themselves, not by making an issue of what is now past history, but to avoid any repetition of it. The board should formulate definite rules, which could be typed and kept available for future needs. A distinct policy should be set down regarding the use to which the church auditorium may be put, forbidding, if it so decides, any entertainment to be held in it. That must be determined by the board's judgment. Some churches have no other available space; others, while permitting a pageant, lecture, or travelog, would not allow a concert; others again firmly adhere to the rule that only a religious service can be held therein. Unless a clear-cut policy is adopted in advance, this vexatious problem will constantly arise.

Then, in addition, there should be a definite ruling about the types of en-



This poster was painted by James Montgomery Flagg for the Bill of Rights Sesqui-Centennial Celebration, initiated by the Council Against Intolerance in America.

tertainment which the church will sanction. It should be required that application for any such gathering should be made, and the program submitted for approval before the plans are launched. That would obviate any question and unpleasantness afterwards. In every case, the decision should be by vote of the official board. Its wishes should also be communicated to the parties concerned by the chairman, secretary, or clerk. The minister must be absolutely free from any such responsibility. Anything which interferes with his spiritual functions, or unnecessarily alienates him from any section of his people, should be avoided at all costs.

Such strong-minded people are hard to handle. But while tact, courtesy, and Christian consideration must be used to the full, we feel that concerted action on the part of the officials is the most desirable course. And we do not mean that they should wait until any such difficulty confronts them before they act. Then, with the authority of the congregation behind it, the board can declare its intentions without any suspicion of discrimination. Yet, having formulated a policy, it must not deviate from it or there will be real trouble.

Now about the male problem. We can only generalize about this. Unfortunately, we find some men who wish to dominate the situation. Each case requires dealing with according to the personal factor. On broad lines, however, it calls for both the pastor and the official board to reach a better understanding with such a man. If the offender has one or two friends in the church who could speak frankly to him about his objectionable tactics, that might possibly have some effect—although we have grave doubts. The minister might talk privately to a few men whom he can trust to lend their influence and weight to counterbalance this domination. Certainly, he may accomplish much by seeking to win the regard and support of the obstinate one. We are not, for a moment, thinking of toadying to him, or by sycophancy or flattery trying to win his favor. A man of this type fattens on that kind of thing. But friendliness, going out of one's way to render some service, and showing that one can appreciate his good qualities, may open the way to better relations or even for a discussion of the facts of the case.

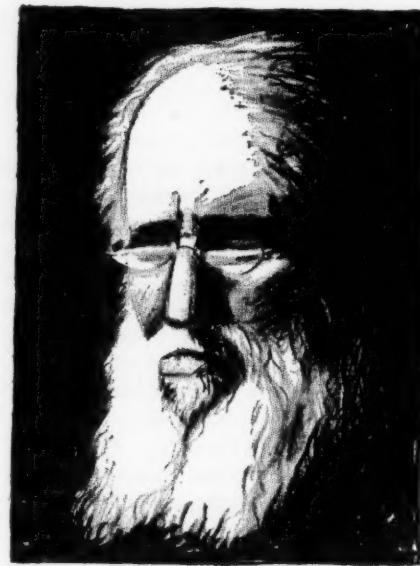
Here, again, we feel that while the minister should do all in his power to improve the situation, it calls for official action by a group and not by him. We hesitate to go further, hampered as we are by lack of informa-

RELIGIOUS REMARKABLES

By R. O. BERG

THE BRILLIANT JEWISH SCHOLAR SOLOMON SCHECHTER

FOUND IN THE OLD SYNAGOGUE IN CAIRO, EGYPT, ANCIENT BOOKS AND MANUSCRIPTS WHICH BROUGHT TO LIGHT UNKNOWN FACTS OF JEWISH HISTORY AND LITERATURE
HE CAME TO THE UNITED STATES AND ORGANIZED THE UNITED SYNAGOGUE OF AMERICA.



-R.O. BERG- Religious News Service



ONE OF THE FEW LYCH-GATES IN THE UNITED STATES IS AT ST. JOHN'S EPISCOPAL CHURCH, LANSDOWNE, PA. THESE GATES, FOR SHELTER DURING CHURCH-YARD FUNERALS HAVE BEEN IN USE IN RURAL ENGLAND FOR MORE THAN 13 CENTURIES!

FATHER D. WILFRED SOLICY, PASTOR IN ST. JOHN'S VALLEY IN MAINE, HAS, THROUGH HIS LAUNCHING OF THE VALLEY'S HANDICRAFTS COOPERATIVE, TURNED A DISCOURAGED COMMUNITY OF 30,000 INTO A THRIVING, CONFIDENT COMMUNITY WHICH TURNS OUT \$350,000 WORTH OF NEEDLEWORK A YEAR.



tion. But if the ministrations of the pulpit are being neutralized, if the work is suffering, if the peace of the church is being destroyed, if its witness and influence are being nullified by internal dissension, due to one or two men, then more drastic measures may be required. It might be necessary to have the board, or a section of it, lay the matter before the man in plain terms. It might be better, for the sake of the work, to request him to go to some other church. That we cannot say. Local circumstances can alone determine such a course. That is where a longer ministerial experience would guide you. But this is evident. The minister cannot permit anyone, except his divine Master, to dictate what shall be his message, or how he shall present the truth. But, that phase of the question apart, he has a chance to show his own Christian spirit, tact, and diplomacy. He can combine firmness

Cardinal Gibbons wrote an article on "The Preacher and His Province." He said: "I once listened to a clergyman condemning in vehement language low-necked dresses, where their use was utterly unknown. . . . I heard of a young minister of the gospel who delivered a homily on the ravages of intemperance before an audience composed exclusively of pious, unmarried ladies, who hardly knew the taste of wine."

and faith. He can see what grace can accomplish. But drive the man out, and that is one case where the pastor has failed. Yet to win the rebel to a better way, to master his stubbornness and divert it into the channels of devotion, to turn a foe into a friend and an antagonist into an ally—what a conquest for Christ! And faith, prayer, and patience, sympathy and consideration, can work wonders with human nature, even at its worst.

How the Government Encourages Philanthropic Giving*

NET INCOME Before Exemption and Contribution	15% Contribution Deductible	INCOME TAX				ABSORBED BY GOV'T		NET COST OF CONTRIBUTION	
		SINGLE		MARRIED COUPLE		Single	Married	Single	Married
		Without Contrib.	With Contrib.	Without Contrib.	With Contrib.	Single	Married	Single	Married
\$1000.00	\$150.00	\$ 21.00	\$ 6.60	—	—	\$14.40	—	\$135.60	\$150.00
1100.00	165.00	30.60	14.76	—	—	15.84	—	149.16	165.00
1200.00	180.00	40.20	22.92	—	—	17.28	—	162.72	180.00
1300.00	195.00	49.80	31.08	—	—	18.72	—	176.28	195.00
1400.00	210.00	59.40	39.24	—	—	20.16	—	189.84	210.00
1500.00	225.00	69.00	47.40	—	—	21.60	—	203.40	225.00
2000.00	300.00	117.00	88.20	\$ 42.00	\$ 13.20	28.80	\$ 28.80	271.20	271.20
2500.00	375.00	165.00	129.00	90.00	54.00	36.00	36.00	339.00	339.00
3000.00	450.00	220.50	169.80	138.00	94.80	50.70	43.20	399.30	406.80
3500.00	525.00	283.50	217.35	186.00	135.60	66.15	50.40	458.85	474.60
4000.00	600.00	346.50	270.90	249.00	176.40	75.60	72.60	524.40	527.40
4500.00	675.00	409.50	324.45	312.00	226.95	85.05	85.05	589.95	589.95
5000.00	750.00	482.50	378.00	375.00	280.50	104.50	94.50	645.50	655.50
6000.00	900.00	648.50	499.10	521.00	387.60	149.40	133.40	750.60	766.60
7000.00	1050.00	824.50	640.20	687.00	512.70	184.30	174.30	865.70	875.70
8000.06	1200.00	1030.50	783.30	873.00	653.80	247.20	219.20	952.80	980.80
9000.00	1350.00	1246.50	958.70	1079.00	800.90	287.80	278.10	1062.20	1071.90
10000.00	1500.00	1492.50	1133.50	1305.00	976.00	359.00	329.00	1141.00	1171.00

Contributions to religious and charitable organizations are exempted from the Federal income tax up to fifteen per cent of the income. The above table shows just what the tax is when one takes advantage of the exemption.

Happiness for the New Year

by H. Ingham

Mr. Ingham, for many years a reader of "Church Management," ministers to a free church at Upperton, Eastbourne, England. From the shell-scarred land he writes a message of optimism for the new year.

A FEW days ago I met a man and wished for him a Happy Christmas. He looked at me in a queer way and said, "I don't see how you can do that with all that is going on in the world, and I, for one, cannot be happy." It made me wonder how prevalent this feeling was abroad during these days, but it was not long before I found out, for yet another man expressed himself in the same way before the day was over. It is no use shutting our eyes to the fact that we are facing difficult times and that the future is none too bright, but is our religion only for the bright days and not for the dark ones too? Jesus said, "I am come that ye might have life and have it more abundantly" and this was for the whole of life and I find nothing to assure me that there will not be trial and tribulation somewhere along the way.

There have been "wars and rumors of wars" through the ages, but God's people have had a secret which kept them calm and serene amidst it all,

and that secret can be ours today. This does not mean that we should become indifferent to all that is going on in the world—God forbid!—but it does mean that we can, in the midst of it, be of such spirit, that whatever our lot and wherever we go, we can carry with us a demeanor which creates happiness and inspires confidence in those with whom we come in contact. The secret we shall find in the following: our Faith; our Fellowship and our Service.

We believe in God, and if our conception of God is a true one, nothing can shake our faith. The God of the Christian, is a God of righteousness and love and these things are unchanging, they will remain true all through this war and continue throughout the ages to come. Our trouble seems to be that we expect this God to be other than he is.

Someone says that he has lost his faith because God does not stop the war. Let me say it firmly, that God has nothing to do with the war. It is

of man's making, because man has failed to bring into his life the true conception of God. "Righteousness and judgment are the foundation of his throne" and "it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded." Mankind does not want war because of the inconvenience and suffering it brings, but mankind has not yet learned that the price of peace is righteousness. The man who has faith in God knows this and it is his buttress against all the questions which are hurled against his faith. What is true of righteousness is also true of love.

"God is love," says the Apostle John; and again, whatever may happen this truth is unchanging. War is the antithesis of love, for where there is war love cannot find a place. It is in this conception of God that we find a basis for our happiness amidst the stress and strife of the times in which we live, and we hold fast to this faith, knowing that when the world learns these great truths, it too shall find that they will bring what man of himself cannot bring. "I will hear what God the Lord will speak: for he will speak peace unto his people, AND TO HIS SAINTS: but let them turn not again to folly. Surely his salvation is nigh them that

*The legitimate use of this table may prove to be the best urge for giving to your church during 1942. We have reproduced it from the Presbyterian publication, "Everyone." Reprints of the chart and the copy under it have been made. They are available at seventy-five cents per 100 copies. You may wish to insert them in your every member canvass mail.

fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other."

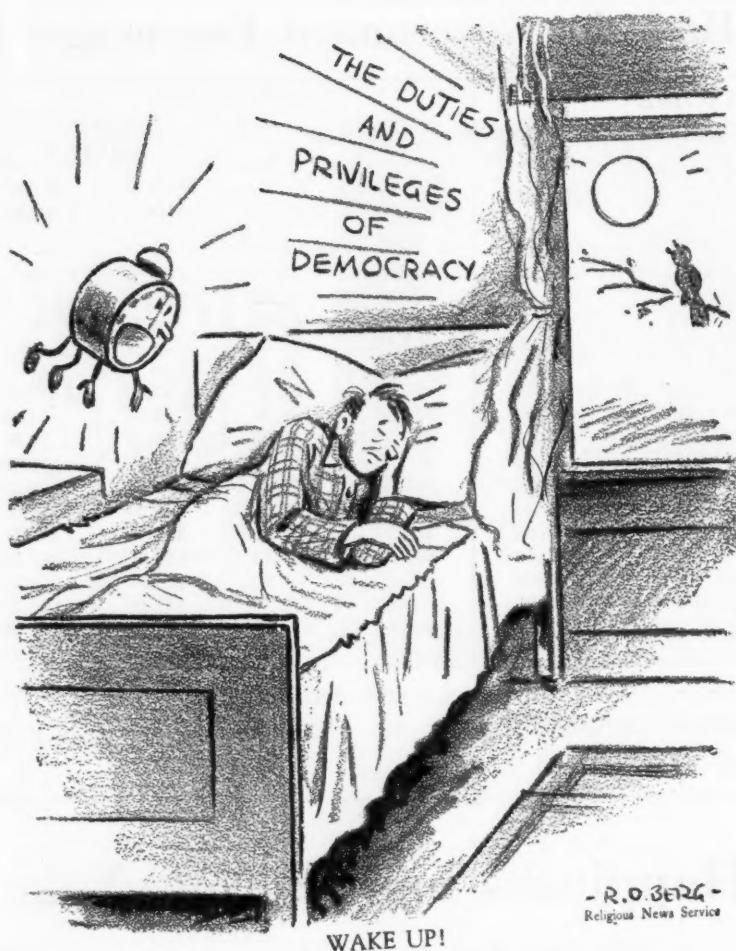
It has been said that the doctrine of the Holy Trinity was invented to do away with the loneliness of God. Be that as it may, the suggestion is one that goes to the roots of our human nature. We yearn for fellowship, and the more so, as we come to the things of the spirit. An Englishman may not wear his heart on his sleeve, but he sings with full heart:

Blest be the tie that binds
Our hearts of Christian love;
The fellowship of kindred minds
Is like to that above.

This fellowship began when Jesus gathered together his first followers to tell them of his faith in his Father's love and his own plans for the redemption of mankind. Nor did it cease after he was no longer with them.

The news of the resurrection was brought to a fellowship gathered together, wondering what was to be their future and as the news of this great event was passed from one place to another they gathered together to encourage one another in the faith. Paul urges this fellowship upon the churches which he founded "speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." It was his fellowship which kept the followers of Jesus together through the times of persecution and it is this same fellowship which today will give us strength to face whatever the future may hold in store. The man of faith looks forward to the "assembling of the saints" knowing that here he finds that which the world cannot give, and in worship and the sacrament—Holy Communion—he knows there is a joy which can cause his face to shine in the darkest hours. This fellowship must be our testimony to the times in which we live, so that it may be said of us, as of those of old "they took knowledge of them that they had been with Jesus." We do not need the stimulus of jazz to make us happy, ours is a deeper and more abiding reality; "truly our fellowship is with the father, and with his son Jesus Christ."

And our service: can this bring us joy? It can and it must; but it must be a service which offers more than what is usually meant when that term is used. One is thrilled today as we read of the various ways in which men and women are giving themselves in service to their fellows, and everybody with any human feelings will be doing



all they can to make others happy in this time of stress, and the Christian will not be one whit behind in all this; but there is a service which must be distinctive and go beyond anything meant in the ordinary use of the word. Our faith is represented by a cross and that cross means suffering, in order that God's purpose might be accomplished. It is only as we keep this always before us and bring it into our lives that we shall be able to rejoice in our faith.

Much is happening in the world which makes our hearts bleed: who can read of Poland without a shudder; the horrors of the concentration camp; the persecution of Christian pastors and other atrocities? Our hearts go out to these sufferers and they find a place daily in our prayers both private and public. But what of those who make these things possible? Can I see in all this the meaning of the cross? It is there! and the righteous loving God suffers because of the wrong doers, just as he suffers with those who are wronged. On the cross Jesus prayed "Father forgive them for they know not what they do." This must be our distinctive service for this age. We hate the wrong, but love the wrong doer, and we must not fail to give them also a place in our prayers. It is not

the way of the world, but we are not of the world, in the realm of our faith, and it is here where our distinctive service must manifest itself. I cannot find true happiness if I have hate in my heart—there is something about it which sours one's life—and my faith in a righteous loving God lifts me to a higher sphere where all bitterness is done away.

To the man or nation that believes in God, there is never reason for discouragement. God is sovereign, he reigns, and no matter what may be going on in the world, this fact will be a source of strength in every time of trial and difficulty. This has been proven again and again throughout history. One long ago found "God is our refuge and strength, a very present help in time of trouble." If we want that same strength, we can find it in the same source—God. The fact is, we are too prone to look to the world for our "help and strength" and when it fails we find ourselves helpless. True, the world will be much about us, and we shall have to deal with it throughout the coming year, but the secret for the man who believes in God is to be found in the experience of our master "Be of good cheer, I have overcome the world."

The Divine Judgment in World Chaos

by Francis M. Hall

The most important concern of trustworthy ministers these eventful days should be to discern the divine meaning in the unspeakable horror that has broken upon the world. This has been called on high authority the greatest crisis that has confronted the race in thirty centuries! "We are living and acting at one of the epoch-making turning points of human history." It is the primary duty of the pulpit to point out the religious lessons that should be learned, that the people might not be mislead. If this generation fails to learn these lessons it will miss its main responsibility.

It should be remembered that in our day, as in olden times, the prophetic gift, the gift of discerning the divine purpose in the events of life, may be confined to only a few of the ministers, but even so, every true minister should be able to recognize the religious meaning when it is pointed out, and to distinguish the true from the false. Especially in a time like this, when so much of the world is convulsed in terrible slaughter, everything possible should be done to discern the divine purpose in it all. It is the bounden duty of us ministers to seek all of the information available and to ponder over it until we have extracted its spiritual essence. Indeed this is the main duty of everyone. Already, it seems to me, two most important lessons are discernible, which must be learned faithfully, if we are to escape most serious consequences. The pulpit should keep them before all who come under its influence until their urgency is fully realized. One is that the religion of the present day is not vigorous enough to meet the requirements of the times! Christians particularly should take this to heart since it is their mission to keep society wholesome and from becoming corrupt and to furnish guidance for the nations. They are intended to be the "salt of the earth," and "the light of the world." If true progress is being made credit belongs to them, but if the responsibilities of the situation are not being met they must bear their full share of the blame. Humiliating as it is to be compelled to admit it, the latter is the case now! Canon Streeter discerned this before his untimely death, before the awful war broke upon the world, and sent out an alarm to his fellow Christians urging them to join him in doing their utmost to rise to a higher plane of Christian living. He discerned clearly

that the conditions of modern life demand a higher grade of Christianity than has prevailed hitherto.

"If we are to survive at all," Canon Streeter declared, "we must be better than our fathers." This was the reason, as he frankly confessed, why he joined the so-called Oxford Group movement as furnishing, so he thought, the greatest promise of any movement of the time of helping to rouse its adherents to a more aggressive Christian career.

Granting all the credit that is due to the Christianity of our day—and it is much—still, we must confess with shame and confusion of face, it is far from what is demanded. It has indeed been characterized, and not without some justification, as "the religion of the grandfathers, of the fathers and of the sons; that of experience, that of tradition and that of indifference." Moreover, the loss of the church's influence is mourned with three most important groups: with the women, with the cultured classes and with youth! The testing time that is upon us should make us realize that we are not measuring up to our responsibilities. The demand is for better Christians even more than for increased numbers. New Christians need the help and inspiration of better examples than they find! We have it on the highest authority that calamities are intended to lead us to change our ways decisively. With two such world-shaking wars coming upon us in a single generation we must do this or expect to be made to give place to those more worthy of the trust committed to them.

In such a time true Christians can no more go along as usual than we can do "business as usual" in war time. We must search our souls and endeavor to correct all the evil we find there whilst striving to attain the possibil-

ities that are glimpsed in our best moments. We must earnestly seek to really know the unseen God and Father as he is, who means more to us than any one or anything else can. As Dean Sperry well says: "The questions of our age, as of any age, but much more of ours, can be decided rightly only when we have God in mind." We must be able to understand that he is ordering the affairs of life for our good, and that what takes place, even horrible wars, have this in view. We must realize that everyone who fails to see in this war a divine summons to repentance and to more positive Christian living is neglecting his chief duty!

Can we confidently expect that the church of our time will meet this test, that she will learn the specific lesson that is being impressed upon her? Such questions are commonly answered lightly with pious platitudes. But a calm sane view of the situation arouses serious forebodings! As clearly as the future can be visualized there seems to be hardly any better prospect of such a world as a revived church would produce, following the war, than of one torn and rent by continual strife, with less and less regard for the church! The powers of evil are in control of so much of the world, and the war has revealed to them so much of their might that they may threaten the domination of the world far into the future! It seems providential that they are divided at the moment. This may have been necessary to frustrate their gaining the mastery in the present struggle. But this division can be repaired by such characters over night so that the threat is still real. With so many weaknesses in the church which as yet show no sure signs of being overcome, and its being so clear that: "no new world order will be formed independently of or will survive without the re-vitalization of religion" genuine Christians will realize the entreme gravity of the alternative that confronts them. It is nothing less than either rescue or disaster!

The other important lesson to which attention is called may not be so readily discerned but it can be defined more definitely. It requires a diagnosis to determine its precise character before the right remedy can be applied, just as the physician must first make the correct diagnosis before the right remedy can be prescribed for his patient's

ailment. If physical life and death so often depend upon this so may real progress in establishing the kingdom of God on earth depend upon discerning the precise interplay of human and divine forces in what takes place. This should always be done with the greatest care and with a keen realization of the issues involved. A good illustration of it is furnished by Professor Gorkey's discriminating declaration that: "The judgment of God in this war is directed primarily, not against low morals but against bad politics!" Pausing merely to observe that "bad politics" are "low morals" and very low indeed, as we must learn, our attention must not be diverted from the tragic fact that the ghastly war has been precipitated upon us because of mistaken national policies. This is the second lesson that must be learned.

Ordinarily mistaken policies have not been looked upon as so extremely serious. They are criticised and made the basis of attack in a political campaign without much regard for their character. The habit of winking at unscrupulous political practices and even of secretly commanding the clever political manipulator has become so common and so seemingly successful that it is indulged in by otherwise reputable men. Even one of the character of Stanley Baldwin has frankly confessed that if the British people had been told the real situation in Europe when he was Prime Minister in 1937 his government would not have lasted a week! His purely political considerations had evidently smothered completely his sense of duty in his position of trust. But the same guilt was shared by the governments of France and our own country. If the people had been faithfully made aware of their real danger and wise international policies had been employed, stripped entirely of "bad politics," eminent authorities declare the terrible war could have been averted!

The astounding extent of the consequences of this tragic failure is not alone the ghastly horror of modern war with its incalculable toll of human lives and the accumulated treasures of centuries of struggle, but even worse, it has put in jeopardy the end and purpose of human life on this planet—that of establishing the kingdom of God on earth, and actually threatening it with "irreparable setback!" The Academy of Political and Social Science has pointed out that: "The present European war is not an economic, or a political, or a social war; it is a religious war, a clash of ideals." And an authority writing in *The Journal of Religion* adds: "It is difficult for a Christian

Program of Poetry and Music

THE following program, used in the First Presbyterian Church, Elwood City, Indiana, is one with many possible developments. In a dimly lighted church the minister, Charles F. Fulcomer, read the verses while his accomplished organist, Charles Smith, played the organ selections. The combining of the two great arts of poetry and music and giving them the blessing of religion, in this way is most effective.

Prelude, "Vesper Hour" ----- Stultz
 Evening Hymn, "Day is Dying in the West" ----- (congregation standing)
 The Evening Prayer:

Part I—The Inspiration

(words)	(music)
"Inspirations"	"None But the Lonely Heart"
(Dawson)	(Tschaikowsky)
"Poetry" (Ella Heath)	(Tschaikowsky)
"Sovereign Poets" (L. Mifflin)	"Adagio from the Sextuor"
"Milton's Prayer for Patience"	(Beethoven)
(Elizabeth Howell)	(Beethoven)
"He Whom a Dream Hath Possessed"	"Andante from Pianoforte, Op. 12"
(S. O'Sheal)	(F. Schubert)

Part II—The Search After God

"Vestigia" (Bliss Carman)	"Autumn"
"Mastery" (Sara Teasdale)	(Cecile Chaminade)
"The Seekers" (V. Starbuck)	"Chanson Triste"
"Gradatim" (Joseph Holland)	(Tschaikowsky)

The vocal solo: "The Lord is My Light" (Allesten) ----- Miss Leanora Nelder

Part III—The Search Completed

"There Is No Unbelief"	"Erotik"
(Elizabeth Case)	(Grieg)
"In Memoriam" (Tennyson)	"Prayer from Rienzi"
"Faith" (Geo. Santayana)	(Wagner)
"Prayer of St. Francis Xavier"	"Aria from Faust"
(Alex. Pope)	(Gounod)
	(Gounod)

The Evening Offering:

Offertory—"Prayer" ----- W. D. Armstrong
 Offertory Prayer ----- (congregation standing)

* * * * *

Part IV—What of Tomorrow?

"Seeds" (John Oxenham)	"Andante" (Beethoven)
"The Hills of Rest" (Albert Paine)	"The Valley of Rest from 'Song Without Words'" (Mendelssohn)
"At Last" (John G. Whittier)	"L'Angelus" (Gounod)

* * * * *

Part V—The Benediction

"The Cherubic Pilgrim"	"Benediction"
(Johannes Scheffler)	(Lefebure Wely)

The Pastoral Benediction

Silence ----- Meditation ----- Organ Postlude

mind to conceive of any other alternative between the military defeat of Hitler . . . or the cause of Christian civilization (and therewith that of Christianity itself) will suffer irreparable setback!" And the primary cause of all this is traced to "bad politics!" No wonder the time has come for its hideous character to be laid bare by divine judgment being visited upon it! We must learn that henceforth this must be regarded as a

monstrous evil and do our best to extirpate it root and branch. France and Great Britain have removed the responsible government authorities, but the majority of the electorate in our country have apparently condoned the offense, which in time will surely be shown to have been a most serious neglect of duty! If we are not to miss one of the chief lessons of this terrible war we must henceforth regard persons who resort to questionable political

practices in seeking positions of trust as unfit for the position, whatever other qualifications they may have. And officials must be made to understand that they are responsible for the corporate interests of the people they represent, that they must protect these interests at whatever cost, even at the cost of surrendering their positions if they would prove unequal to the task, or if the misguided whim of the people demanded it. Professor Gorkey is right, absolutely, in warning that this sin has grown to such proportions as to call down the most terrible judgment of God upon it! If our future safety and progress are to be secured this particular sin must be stamped out. It is overwhelming to think of the terrible price that must be paid for the careless neglect of this so long! But it is not at all certain that even this incalculable sacrifice will rouse our generation to destroy the giant evil. Our own country has been afflicted with it to an alarming extent in recent years with almost no prospect of throwing it off! God grant that Professor Gorkey's warning may sink deep into all of our hearts: "The judgment of God in this war is directed primarily . . . against bad politics!"

Of course there are political practices that are entirely justifiable. The administration of the affairs of government, both in its domestic and in its international relations, requires political knowledge. But this has been prostituted to corrupt and selfish purposes that have brought down divine judgment upon them. This must arouse Christians to be more faithful to their public duties. The alarm John Ruskin sounded years ago must no longer go unheeded. "The most curious phenomenon of all history," he declares in his *Stones of Venice*, "is the vitality of religion in private life and its deadness in public life." Our Christianity must no longer be allowed to be dead, or even but feebly alive, to public duty. We must see to it that those entrusted with public responsibility, in high stations or in low, do their full duty. Here is a clear summons to the pulpit to put the people on guard against a danger such as Isaiah was commissioned to warn the people of his day against when he declared: "Your leaders are misleading you . . . they are effacing the true path for you!" (Moffatt).

These two most important lessons are being impressed upon us with the greatest possible emphasis as the horrible war proceeds. Of course there are others but unless these two are learned "the wave of the future," instead of carrying us forward, will recede disastrously!

PAX VOBISCU

Friend, you have come to this Church, leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God and He is here. PRAY then to Him Who loves you & bids you welcome and awaits your greeting. GIVE THANKS for those who in past ages built this place to His glory & for those who, dying that we might live, have preserved for us our heritage. PRAISE GOD for His gifts of beauty in painting & architecture, handicraft & music. ASK that we who now live may build the spiritual fabric of the nation in TRUTH, BEAUTY & GOODNESS & that as we draw near to the ONE FATHER through our LORD & SAVIOUR JESUS CHRIST we may draw nearer to one another in perfect brotherhood. The Lord preserve thy going out and thy coming in.

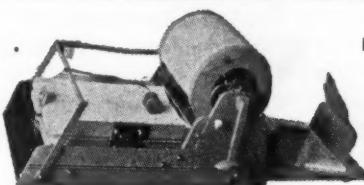
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Candle Lighting Installation Service for the Women's Society

by *Violet Sargent**

THIS installation service was built around an altar (or table) arranged at the front of the church vestry. Above the altar against red velour curtains hung a lighted cross—under this, on the altar, in a low candleholder was a fifteen-inch pure white candle representing Christ, the light of the world. On either side and toward the front were candlesticks of various heights—fourteen in number. At the very front of the altar arranged in a semi-circle were eight low candlesticks of the same size.

The pastor of the church opened the service with a brief talk from the text, "I am the light of the world—he that followeth me will have the light of life." He stressed that all were called to service and some to leadership, both being necessary in the spreading of the light of the gospel. This made an impressive beginning, though the service is complete without the aid of the pastor. The candle is lighted by a young woman who recites Grace Noll Crowell's poem, "A Candle," as a prologue, followed by the singing of the hymn, "The Light of the World Is Jesus."

The president of the women's organization then steps forward holding an unlighted five-inch candle in her hand. After her words of consecration she lights her candle from the one representing Christ and places it in the candleholder at the right of the tall candle. This method is followed by the other five officers, alternating the placing of their candles, first on the right and then on the left, and taking their places on either side of the altar, so when they have finished there are three standing on each side of the altar. Standing thus they sing one verse of the hymn, "A Charge to Keep I Have," and then take their seats.

Next the committee chairmen come to the front one at a time and say their words of installation, holding their candles, unlighted, until all have finished. "Follow the Gleam" is sung as a solo as they light and place the candles which have been lighted from the central candle in the eight candleholders on either side (fourteen are now light-

ed).

The group leaders are the last to come forward. This they do together, one woman being the spokesman. When she has finished the dedicatory lines she places her candle in the center candleholder of those in the semi-circle, while "The Light of the World" is being played very softly. The others follow and then withdraw to their seats.

In closing the young woman who gave the prologue or another person gives a part of the anonymous poem, "Hold High the Torch," and a prayer by the pastor may be given if so desired.

It is perhaps needless to say that parts of the service may be omitted in organizations where there are fewer officers.

Prologue

A Candle is a lovely thing
To light for Him tonight;
A slim, white candle, straight and tall,
To make the darkness bright.

So white He was, so tall and straight;
That all the dark was lit;
A pathway widening on ahead
When He walked into it.

A Candle burning in the night,
A symbol of the One
Who shed a glow of circling light
Until His work was done.

The flickering out upon a cross,
Upon a darkened hill,
It lit again the Light of Earth,
And it is burning still.

Grace Noll Crowell.

The president: It is with a feeling of humbleness that I accept the presidency of our women's organization. It is so worth while, strengthening the life of our church and endeavoring to deepen the spiritual life of each member while providing friendly contacts—supporting our pastor in his efforts to bring the kingdom of God upon earth. I trust I may not fail to keep its standards high.

Jesus gave this promise to his followers—"My grace is sufficient within thee," and also, "I am the light of the world—he that followeth me shall not walk in darkness, but shall have the light of life." So in his name I light my candle as a symbol that I take my light from him and that in all my duties as president I shall endeavor to keep that light shining for him.

Vice president: As vice president I

would stand by our president in all her efforts, always ready to be of assistance when needed, encouraging her by my deeds as well as my words. The Bible says: "Except the Lord build the house, they labor in vain who build it." I also would receive light from him, lighting my candle to show that he is the great builder and guide in whom I trust.

Secretary: I accept this privilege of serving as secretary with the desire that God will help me to write not only with a pen of steel or gold, but that I shall write records of truth, interest and helpful inspiration. As "Christ brought life and immortality to light through the gospel" so may I keep Christ ever before those whom I serve.

Treasurer: In the treasurer's book is a row of figures, an account of gifts presented to the Lord this past year. Many of these are tithes brought faithfully into the treasury. Some like Mary's alabaster box were prompted by great love for Jesus. Some were costly because of the sacrifices that made them possible. However could we see them today, we might liken them to the lad's "five barley loaves and two small fishes," gifts which in the hands of Christ gave to the multitude abundant life.

As I take up the task of becoming your treasurer may it mean to me not the mere counting and keeping of dimes and dollars, or the sending of checks or money orders to our mission boards and welfare agencies, but the handling of money by which lives are transformed—souls saved. "Light shall shine out of darkness—to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Pianist: In the great sermon on the mount Jesus uses the word "blessed" many times. To be blessed is to be happy. It is easy to be misled about happiness—the happy person is the one "wise unto salvation." As pianist my task is in some measure to add to this happiness, by leading in songs of praise and fellowship.

With the lighting of my candle I rededicate my talent to him who said, "Thy God shall be to thee an everlasting light."

Auditor: I would not minimize my

*Mrs. John Henry Sargent, St. Johnsbury, Vermont.

task but would be of real help when called upon. "In all thy ways acknowledge him, and he shall direct thy paths." As I fulfill my duty as auditor may these words be ever before me.

(All sing "A Charge to Keep I Have.")

Church work committee chairman: Some of us have been chosen by you to serve as chairmen of the various committees for the year. May we work in unison with each other and with you and not let our personal desires and ambitions stand in the way of harmonious effort for our women's organization and our church.

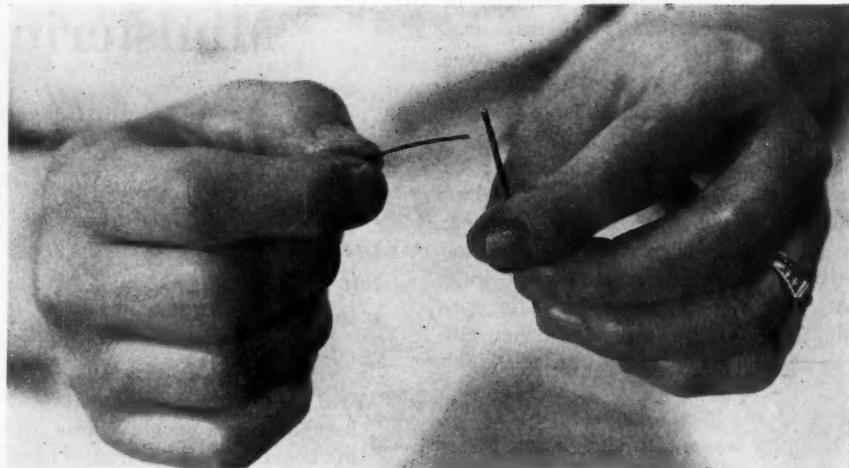
As chairman of the church work committee, may I in humbleness, and with an unselfish spirit carry out the ideals for which Christ's church stands. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God."

Missionary committee chairman: Christ's gospel was one of sharing. May we on the missionary committee not feel our duty done when the study books have been reviewed and a missionary play given, but may we be ever mindful that Christ went about doing good both to Jew and to Gentile. So our light, though small, when coupled with the love of Christ and a desire to help, may become a great and shining lamp pointing the way to him. "Do lead a life that is worthy of the gospel of Christ."

Handwork committee chairman: Our task is to carry the light into places where the light has grown dim, through the handwork that we all have an opportunity to share in. We would make the golden rule a living thing, doing unto others as we would they would do unto us. Grace Noll Crowell in one of her poems sets forth an ideal to follow:

"I pray each morning that I be not blind
To the Christ who moves that day
among my kind.
I dare not turn a hungry man away
Lest I be leaving him unfed today.
I dare not slight some tattered, un-
clothed one
Lest I shall fail to warm and clothe
God's son."

Program committee chairman: In our program building should be the aim to minister to the needs of the spiritual as well as the social side of life. There are so many issues at stake today. Often they begin with the local church but reach around the world. We must keep ever before us that we are searching for light, light as shed abroad and at home through the work of our missionaries, through devotional periods of inspiration and nearness to him, and through our good times together, that we may find help to live without petti-



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ness, but in largeness of thought in word and deed. May we truly say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Membership committee chairman: To bind together in Christian fellowship, there must be a unitedness of purpose; as we of the membership committee strive to bring others into our organization, we renew our belief in its worthiness and may each of us continue to make it an organization of which we may be proud. "Lord, lift up the light of thy countenance upon us."

Hospital committee chairman: There is much suffering in the world today. We on the hospital committee can brighten at least that small corner allotted to us. Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Church decorating committee chairman: If a person will live most abundantly he will rely on inspiration. Inspiration at its best comes from worship in the house of God. Beautifying that house from Sunday to Sunday is a task worthy of our best efforts. We consecrate ourselves anew to this service. "In thy light shall we see light."

Social committee chairman: In our social activities there is an opportunity for the light of Christ to shine brilliantly. So often it is the little things that create differences—may we put into our actions this coming year our better impulses, growing to know each other better as we work together arranging suppers and the various other tasks that call for individual as well as united efforts. It has been said, "Our opportunity to be religious is found, not apart from, but in the midst of, our daily affairs." As we light our candle of service we would remember Jesus' words, "My Father worketh hitherto, and I work."

"Follow the Gleam" is sung as candles are lighted and chairmen take their seats.)

One speaks: We who have accepted the responsibility of being group leaders would seek light from Christ. Our object is primarily to raise money that the work of spreading Christ's kingdom may go on. May we combine this with friendliness and a spirit of helpfulness to those in our groups. We pledge allegiance to him whom we serve and by our prayers as well as our gifts and our actions do promise to let our light so shine before men, that at the name of Jesus every knee shall bow and every tongue confess him, Christ the Lord.

(All light candles and place in a semicircle at the front of the altar

Ministering to the Deaf

by Alfred L. Creager

There are suggestions here which will be helpful to all pastors. In addition we might suggest that some ministers carry with them portable amplifiers, with ear phones, to make conversation with the deaf more convenient. The author of this article is the minister of St. Mark's Reformed Church, Cumberland, Maryland.

EVERY parish has within its membership some people whose sense of hearing is impaired. I have found that these individuals present certain unique problems for the pastor to face that are not easily handled. So far as I know there is practically no material written giving advice or sharing experience with regard to ministering to the deaf and hard of hearing.

For one thing, deaf and partially deaf people are very often quite sensitive about their handicap. Whereas they may not hesitate wearing spectacles to remedy impaired eyesight, many will refuse to be fitted with one of the various devices that may aid their hearing. They will sit quietly with a group of people, not hearing much of the conversation, and perhaps imagine that it is about them. When spoken to they will often nod as though they understand even though most of what was said missed them. Rather than say they cannot hear very well, they pretend they can hear or withdraw from the society of strangers as much as possible.

It is the privilege and duty of the minister when conversing with a group or family where a hard-of-hearing person is present to occasionally summarize what has been said in a loud voice directly to the individual, to ask his opinion, and to remind others that they might speak more clearly for the benefit of the one who may not otherwise be included in the fellowship. The more opportunity the hard-of-hearing person has to hear and join in the

while "The Light of the World" is being played softly. Take seats.)

Epilogue

Let us then—

"Hold high the torch,
We did not light its glow;
'Twas given us by unseen hands, you
know.
I think it started down its pathway
bright
The day the Maker said, 'Let there be
Light.'
And he once said, who hung on Cal-
vary's tree,
'Ye are the Light of the World, go
shine for Me'."

conversation the less apt he will be to withdraw from society and coddle a feeling of inferiority. So long as such persons know that at least one will give them attention and speak so they can hear, they will be more eager to attend functions in the church and benefit by them. To encourage a few understanding persons to strike up casual conversation with the deaf on such occasions is the essence of kind consideration.

Pastoral visitation with the sick and shut-in who may be hard of hearing presents a difficult problem for many ministers. It is desirable to read Scripture and offer prayer, and yet to shout devotions seems altogether out of place. But if they go unheard, much of the value is lost. Speaking with a fellow-minister about this I learned of a helpful strategy in such cases. By sitting near to the individual and tracing the lines with the finger as one reads, the deaf can follow what is being said and prayed without the necessity of breaking the mood of worship with shouting. The private administration of holy communion can very effectively be given in this manner.

Some years ago I visited a deaf person who never came to church because of her handicap. As our friendship grew I suggested that I could leave my written sermon with her each week to read. This formed a happy solution to an otherwise insoluble problem, and in course of time she came to church for worship and read the sermon at home during the week.

Where deaf persons are home alone during the day it is sometimes difficult to make them hear the door bell, and many times I have left a place without getting in. The simple expedient of dropping a card the day before, stating what time you will arrive can solve the problem. In another instance I was told that the door is always open, and that I should walk right in. The danger here, I discovered, lies in the person being suddenly frightened to turn and see a stranger standing there. One

time on entering this house I saw the member in her kitchen. In order not to frighten her I dropped my hat on a chair where she would see it and then went into the living room. In a few minutes she saw the hat, came in to investigate and was not startled to find me there.

Once confidence and understanding has been built up between the pastor and his people who are deaf or hard of hearing it is not necessary to fill every moment with laborious conversation. This is especially true if the person involved is aged or sick. If they desire to talk let it be on their side for the most part. And the fact that you are with them for a little while, perhaps sitting quietly beside them or even reading something which you may then hand to them, has the effect of giving them help and satisfaction or companionship which they so deeply appreciate.

To minister to the deaf and hard of hearing sometimes requires the utmost tact and thoughtfulness on the part of the pastor. Yet with patience and diligence this important work can be accomplished with gratifying results. Because of the nature of the affliction personality can easily be warped by complete or partial deafness. A little time, patience, imagination, and a great deal of friendliness; these make ministering to such members of one's church a fruitful work.

In a German village there lived a parson and a clerk who often quarreled about trivial matters relating to church affairs. The parson wished to introduce something new in the order of service, but the clerk objected on the ground that it had never been so. On a Sunday morning the parson chose as his text, "And unto him that smiteth thee on the one cheek offer also the other." After the service the clerk said, "Let us see if you can practice as well as preach." He then gave the parson a sharp blow on the right cheek. The parson offered him the left cheek, upon which the clerk promptly administered a heavier blow than before. "Now," said the parson, "there is another text which runs thus, 'For with the same measure ye mete withal it shall be measured to you again.' And, suiting the action to the words, he gave the clerk such a sound thrashing as he had never before received in his life. The squire of the parish, desiring to know what was going on, sent his footman to inquire. On his return he said, "O, sir, it is only the parson and the clerk expounding scripture to one another."

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Tolerance Toward the Sects

by Norman J. Thomas

There is common sense displayed here. For many ministers the presence of the evangelistic sects is a constant irritant. Mr. Thomas, minister of the United Church of Canada, Kirkill, Ontario, suggests methods to handle the situation.

WE had a problem in our district. Numerous little sects were springing up, and the ministers of the various denominations were puzzled as to what their attitude should be. Several of the churches were losing members, and there seemed no possible way to stop the drift. Should the churches concerned cooperate with such groups, ignore them, or denounce them? It was a serious problem and an honest effort was made to approach it in a Christian way. Criticism of the churches by some of these groups made the problem even more acute.

Because so many denominations are concerned about this matter we should recognize in the beginning that the real church is the larger community of believers who recognize Jesus Christ as Lord and Saviour. Further, that the different visible organizations with different names are several expressions of Christianity with certain differences of belief, but with certain principles which they hold in common. These organizations have a fairly well developed theology, numbers, and, in most cases, an impressive history.

We are further faced with a question. Which of the so-called Protestant denominations, if any, did not begin as a sect? And further, which of them was not criticized or even condemned in the beginning? You see, we are now in a better position to be sympathetic to those who seem to differ from us, and with us, so radically.

Why not consider first of all, tolerance. Christianity in nearly all ages has been faced with intolerance, and is being faced with it in some countries today. Even Gamaliel suggested in the days of Paul that intolerance might be a mistake. For, if these things be of God, nothing they could do would hinder the work. And if not, then the work would fail of itself. Let us beware then, lest we be labelled as "persecutors." Or, when in doubt concerning these sects at least don the mantle of toleration. I have seen some of them make Christians of people whom the church could not reach.

Why not consider the advisability of putting a more definite and positive

note into our preaching? These sects usually have a positive or certain message. We may not agree with it, but it is there. They are definite, and today many people are willing to follow that which says definitely "what" or "whither." We need not adopt their message, but we can learn a lot from their method. Our preaching and teaching must be definite and ring with conviction. Failing this, we shall continue to be ineffective, or comparably so.

Let us not start haggling over "dogma" now. That is a much abused word. But we all have convictions, something we believe without question. Let us measure these convictions by the teaching and spirit of the Master, and then preach them. Let us leave our question marks back in the study and stop making the pulpit our laboratory. Let us believe that the church we serve can be revived and that the world can be evangelized. This may not stop the drift from your church, but it will help.

It would also do some of us good to restudy the story of the conversation between Nicodemus and Jesus. A new birth would make a lot of difference. Please don't question the possibility of this new birth. Nicodemus did that. "How can these things be?" Perhaps we have been "Masters in Israel" without being participants in the gospel of experience. For after all we either are or are not born again.

Let us give the Holy Spirit a chance. What? You never heard that there was a Holy Spirit? But you know what I mean. Giving him a chance, there will be definiteness of conviction and it will sound in our message. Then we will not have to debate our attitude to the sects. We will know what to do in the particular situation in which we find ourselves.

But suppose they still drift from you! Then this story is worth hearing. A certain old-established church in a certain place in Scotland, after a forty-year tenure of office of an older minister, called to the vacancy a young man. The people had been steeped in an older theology and in time they began to murmur against the newer in-

Romanesque and Gothic Blend In Wilshire Methodist Church

by Ralph Staudy

STANDING on high ground at the junction of two grand boulevards, strikingly visible from every direction, thousands of visitors to Los Angeles have paused to admire the towering campanile and impressive sanctuary of Wilshire Methodist Church seen in picture on our cover. Then intrigued by the way its Italian Gothic architecture seems to harmonize with the Southern California surroundings, they are often lured to explore the further features of this temple of God.

Through the three welcoming doors in a facade patterned after an Italian church, one finds a spacious nave affording seating for 1,400 worshippers. In keeping with recent developments, the worshipful chancel is restored. Eyes travel forward resting on sacred symbols against the reredos rather than upon the preacher and the choir. Two stone pulpits stand at either side. Over the massive altar is the ascension window and opposite on the street wall is a rare rose window with tracery bars in wheel pattern.

Among the windows there is one to St. Francis, another to the pastor of the Pilgrim Fathers, another to Junipero Serra, Apostle to California.

Old world cloistered ambulatories flank the nave. Through arches and gates of wrought iron visitors pass into a quiet chapel reserved for more pri-

terpretations, the zeal and fire of the young minister. One day a friend approached him as he sat on the manse steps while three of his parishioners were walking away. Looking up at the friend, he waved toward the retreating people and said, "Three more certificates gone." A pause, then, words to this effect, "But those whom I shall have, the Lord will give me." Ten years later his church was one of the strongest and most influential in the country.

A Christian attitude involves that. Regardless of the attitude of others let us be sure that our confidence, trust, and conviction are well placed. Then, perhaps many in the sects will enjoy with us and we with them, fellowship in the larger community, which is the real church. And if we should not achieve this larger fellowship, then, "Those whom we shall have, the Lord will give us."

vate sacraments and ceremonies. Around the marriage altar angels are painted in medieval style since "all good marriages are made in heaven." Here many youths, far from home, have knelt to plight their troth.

Just outside the chapel in an open space is a touch of nature in the form of a garden of flowers, shrubs and trees.

Wilshire Church is the first known example in America of a church of this magnitude and class being cast in sheer concrete. When it was completed the Southern California chapter of the American Institute of Architects conferred an award and certificate of exceptional merit upon its designers.

Attractive as is this house of worship, it is little wonder that it has been twice in the news recently, once as the scene of the marriage of Deanna Durbin, and again as part of the setting in the dramatization of Hartzell Spence's popular story of his Methodist preacher father. In the current Warner Brothers photoplay, *One Foot in Heaven*, Frederic March and Martha Scott, playing the parts of the Rev. and Mrs. William Spence, are seen approaching this church. They look at it with hungry approval and enter. Having been serving a church that is an architectural monstrosity all their sensibilities and tastes respond to the beauties of this sanctuary and they are jubilant in the knowledge that it has been offered them. But kneeling beside its stone pulpit, William Spence decides that his call is to go back and lead his congregation to build its own worthy sanctuary. He will not accept the work of another, when there is a creative task that is clearly his.

The pastor of Wilshire Methodist Church is Dr. Willsie Martin, with whom is associated Dr. Lee D. Rustin. The church serves a membership of nearly 2,000 and a church school of about 900.

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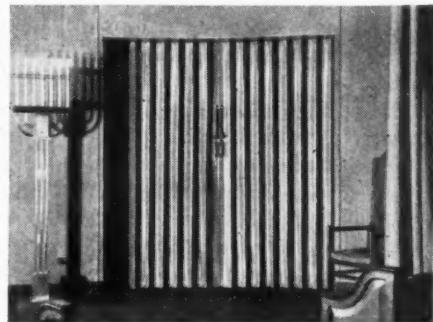
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Men of the Open Road

A Sermon on Immortality

by Everett W. Palmer*

These all died in the faith . . . having witnessed that they were pilgrims and strangers on the earth.—Hebrews 11:13.

WE are reminded about death continually. During this week our neighborhood has listened to the staccato roar of a caterpillar tractor, a monster of incredible power, at work demolishing part of a lovely woods. A man would climb a tree, attach a cable well towards its top, and then the tractor would pull with short, vicious tugs. The tree would resist valiantly, flinging its head against the sky, like a creature fighting for life. But the machine never wearied in attack, and the end was always the same. The tree would make its last gallant backward sweep and on the next pull come crashing to the earth, defiant to the finish. Then men with flashing axes would do their work and finally, stripped of all its beauty and dignity, the tractor would butt and yank it away. So, all week, death has been coming to great oaks, trees which have been living in strength and splendor for a 100 years and more.

Overhead the sun is shining. It is alive with almost unimaginable energies, radiating, it is estimated, one half million, million, million, million horsepower. But to see it shining is to be reminded that the day will come when it will cruise through interstellar space as black and cold as a frozen clod. Its living is a process of dying. Even so death will come to every star we see at night and to the whole of this present universe.

Even so death comes to the bodies and brains of men. It is the one inevitable goal toward which each of us is moving, and faster perhaps than we think. In the realm of the physical there is no king but death. He is the great dictator.

Each of us comes to some kind of term with this fact. We make some manner of adjustment to it. And that adjustment, those terms, have telling consequences.

We can be childish, if we choose, and pretend that death will never be. With a thousand pretenses and devices we can build a world of make-believe where death never enters. But that world will crash and our flabby, un-

ready souls will be smitten down in its ruins by the reality we tried to ignore.

Or, we can be morbid about death. We can dread it with fear that robs life of its joy. We can resent it with bitterness which sours our spirits and makes us a shame rather than an honor to those whose memory we cherish. We can use it as an excuse for maudlin self-pity. In so many ways we can be morbid about death.

And, we can be pessimistic and despairing about death. With the writer of Ecclesiastes we can tragically affirm, "That which befalleth the sons of men, befalleth beasts. The same to both. As the one dieth, so dieth the other; yea they have one breath, so that a man has no pre-eminence over the beast: for all is foolishness." We can believe that we die as the beasts; that what we call soul or personality is an illusion and at best but an ephemeral by-product of the body which perishes with the body; that all there is of us, our inner voice for right and wrong, our capacity for love and loyalty, our hunger for beauty, goodness, and for God goes with our bodies into their graves. We can believe death rules not only the realm of the physical, but that of the spiritual as well, that "in the end," as someone has said, "the things we care for the most are at the mercy of the things we care for the least"—"and all is foolishness."

But there is another and, I believe, a nobler answer. We catch the echoes of it in the words of our text. When the writer of the Epistle to the Hebrews wished to pay the highest tribute to the renowned fathers of Israel he told of the kind of terms they made with the fact of death. They played no games of make-believe about it, he said, neither were they morbid nor pessimistic because of it. They looked death full in the face, he affirmed, saw it for what it was, and then went on to meet it with strong, steady strides and with singing hearts. They believed life was a road, an open road reaching from one form of existence to another, from the earthly to the heavenly, linking time with eternity. And what was death? Merely a bend in the road, they believed, a blind turn in a road that

went on; just a hostel by the side of the way where weary travelers could lay their burdens down, exchange dusty garments for new robes, sorrow for a song, and blindness for new vision, even that of the ineffable glory of God. Though they couldn't see around the bend they heard triumphant music coming from the other side and in the horizons of their souls they saw the shining towers of a new Jerusalem. So it was "They died in the faith . . . believing they were strangers and pilgrims on the earth." They were "Men of the Open Road."

When one follows through the necessary implications of those words he has the Christian answer to the fact of Death; and, I believe, the true and triumphant answer.

We Can Believe

No doubt most, if not all of us would like to believe this, and with all our hearts; we'd like to live in the shining hope and march with the stout-hearted assurance which belongs to "Men of the Open Road." But some of us are confused and uncertain about it. The voices of those who give the other answers have seemed too plausible perhaps, or our own thinking may have led us into some dark corner. But whatever our state of mind it will be helpful to review at least a few of the reasons why one has the right to believe in the Christian answer, to be a man of the open road.

First of all, we can believe because there is no intelligent and honest reason why we cannot. This is probably the weakest reason of all, but it deserves consideration. A man can make up his mind not to believe in immortality if he wants to, but there is nothing in science, nor philosophy, nor in the experience of everyday living which compels him to do so.

What we popularly call "science" is a highly developed technique for dealing with the quantitative aspects of our experience, the sub-human, mathematical strata of reality. It can't deal with the qualitative, which is the realm of the soul, anymore than a farmer can sell love by the bushel or integrity by the wagonload. Hence "science" can neither prove nor disprove the existence of the soul nor the hope of immortality.

So far as philosophy is concerned,

*Minister, Trinity Methodist Church, Highland Park, New Brunswick, New Jersey.

every major argument against immortality which men know now was known by learned men before the time of Christ; and everyone of those arguments has been conclusively answered, long before we set foot on this planet.

And when it comes to the testimony of everyday experience one finds the most fertile ground for belief in immortality. To experience daily the high compulsions of love and honor and religion; to know the yearning for perfection and to enjoy, as spectator and participant, the soul shaking delights of its pursuit; and to see noble souls forging up the western slopes with spirits growing more beautiful at each step is to gain some sturdy convictions about this high surmise of the soul called immortality.

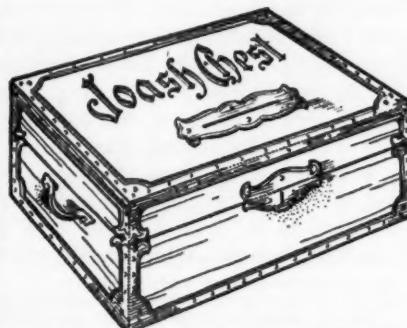
No man need be timid nor apologetic about believing in the Christian answer to the fact of death. It is intellectually respectable, and before the court of everyday experience, unimpeachable. We can believe because there is no honest and intelligent reason why we cannot.

Secondly, we can believe because of what common sense has to say. I do not know what common sense has to say to you but it forbids me to believe "that in the end the things we care for the most are at the mercy of the things we care for the least," that blind, amoral, thoughtless, senseless energy is immortal and souls are not, that men, as one oft quoted modern pessimist has put it, "are no more than bundles of cellular matter on the way to becoming manure." Men may believe that if they choose, but I cannot. Who can hold a child in his arms, or look in the face of a noble man, or think of Jesus going resolutely to his cross and say that human beings are but "bundles of cellular matter on their way to becoming manure!" Some men may, but in the name of common sense, I cannot. The reason by which I live forbids me to believe that the things I care for most are, in the end, at the mercy of the things I care for least.

We Can Experience

But the strongest reasons for believing is not to be found in arguments, but as we have noted, in experience, particularly in the experience of the friendship and redeeming love of God. John Baillie has rightly said that the way to a surer hope in immortality is not by sharpening our wits, though that has a measure of importance, but through our human experience of fellowship with God. "And this is eternal life," writes John the Apostle, "to know thee, the only true God, and Jesus Christ whom thou hast sent." Out of a deepening fellowship with God come

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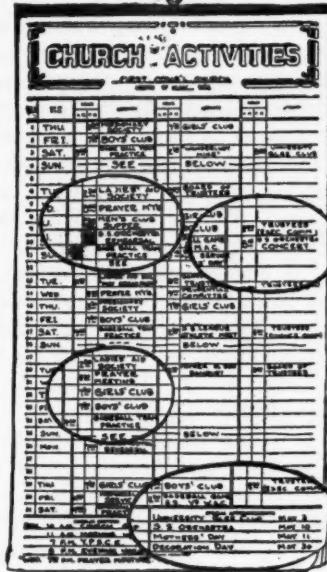
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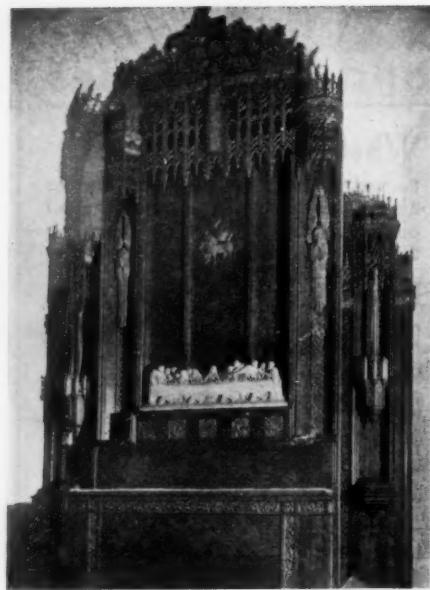


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our surest convictions about the road being open on ahead. How can the God we see in Jesus and whose presence we know in our hearts cast us off as nothing! To experience a growing friendship with God and to know something of the warmth and redeeming power of his love is to know that he is ours and we are his—forever and forever!

But though we knew all the reasons for believing that would be trivial except we do believe. And the need for our believing is as big as the world, as intimate as our own souls.

As is terribly evident, we are living in a world which is oppressed and scourged by political philosophies, economic theories, industrial practices, and national policies that deny the infinite worth of an individual personality. "So man is an immortal soul, more precious than all else in the universe is he," they jeer. "That's a laugh. Put that bit of antiquated superstition in the museum where it belongs." "Listen," they say, "We'll tell what man is, what *you* are." "You're a bi-chemical product, that much and no more. You're a child of the earth; from it you came, by it you are sustained, to it you return—every bit of you. You're cheap. There are millions of you, and it's just the millions of you that mean anything. Here's what you are, and what you're worth: you are a pawn to be pushed, a sponge to be squeezed, a cog in the wheel, a target to be shot at—you an immortal soul? What a joke!" With such a diabolical blasphemy raging in the world it is hardly necessary for me to say that in the name of human values and all we hold dear it is imperative for us to maintain a living witness for the Christian belief. That need is as big as the world.

And it is as intimate as our own souls. We need to believe not only for the purpose of preserving the roosts and fragments of decency in the world, but also for our own sakes. It makes a difference how we build when we are erecting a shelter for a week's vacation or a home for ourselves and our children's children. It makes a difference what we write if it's for our memo pad or to be chiseled into granite. Even so it makes a difference in the manner of our living when we think and act only in terms of time or of eternity.

What a new quality of meaning and transformed significance comes to our daily decisions about right and wrong, our daily tasks, to our every thought, word, and deed when we see them shining in the light of the open road. What a guard that is against shoddiness and cheapness. What a spur it is to think nobly, speak truthfully, act resolutely, and to live in obedience to the highest! It makes a difference in the way we

spend the days of our years when we are convinced they belong to the stuff of which eternity is made.

We are all born to die. What kind of terms have you made with that fact? You can be childish if you choose and pretend it will never be. You can be morbid. You can accept the philosophy of despair. But there is a gloriously better way. You can live as a man of the open road. You have every right to share that honor. You can if you will. And as you march in that gallant company you will be among the saviors of the world. And to your glad surprise, you will discover the music of a mighty redemption singing in your own heart.

PRAYER

O God, how often we sense the lure of the beyond tugging at our hearts. Grant us grace that what we dimly sense may become what we radiantly believe and bravely live, through Christ our Lord, Amen.

THE COERCION OF THE CROSS

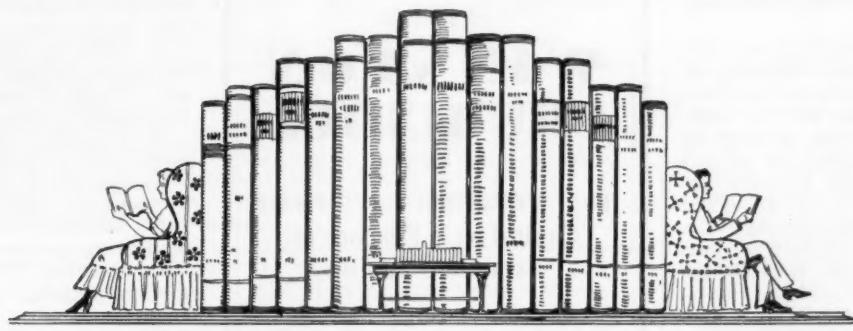
The church had been protesting against the gladiatorial shows for many a weary year. Young men by the hundreds continued to hack at one another's hearts before blood-intoxicated mobs. St. Augustine complains of the effect on a fellow Christian who had gone one day "just to see;" that friend was so bedazzled with the spectacle that he became an addict. The disease seemed to have the public everlasting in its grip. At last a young monk, Telemachus, committed himself to accomplishing the impossible. The coercion of the cross he would carry might end this evil thing. Let us look for a moment through his eyes. Out there on the reddening sand, animal after animal has been slain for the sole purpose of whipping any sadism still latent in the spectators into a delirious shout for the blood of men. They separate into little groups and pairs. Brother faces brother behind menacing shields. The mad carnival is on. Hurling himself into the arena, Telemachus places his body between two gladiators and separates them. Before his body is broken in the presence of the angry mob, the Roman Empire is reminded with his last breath that men are sacred because Christ died for them. The institution of wholesale murder in crowded coliseums at that moment received its death blow. From *Secretly Armed* by Allan A. Hunter; Harper & Brothers.

WHERE TO BUY

The advertising pages of "Church Management" give accurate information regarding materials and prices.

New

Books

**Worship**

Worship in the Church by William Roy McNutt. The Judson Press. 275 pages. \$2.00.

This is an important book. It is important in two ways. First of all, it is a very good book on the subject of corporate worship. The author presents the study with authority and clarity. Second, it is important because it comes from a denomination which has not been, through its history, liturgically-minded. Professor McNutt of the Crozier Theological Seminary, who is a Baptist, gives in this volume one of the few books on the subject by one of his fellowship.

In the opening chapter he brings together many definitions of worship and concludes with his own. It is a splendid one, one worth repeating. "Christian worship (in the churches) is that varying and ascending series of experiences—emotionally charged, and sustained throughout by the appropriate attitudes—which arises in some awareness of God the Father of all men, moves forward through vision, sense of impotence, and reassurance, toward climax in dedication of life, thence descending through a feeling of peace, power and conviction of social responsibility."

His discussion of the drama of liturgy is good and the patterns from several sources are given in detail. The earliest pattern presented is that known as the Gallican rite of the early church. The service of John Calvin at Geneva is given in detail and then follow several studies in modern liturgical patterns.

According to Dr. McNutt, the church building is important but he is not, in any sense a Gothicist. In fact, he is inclined to believe that the new world would have done well to keep to the simplicity of Christopher Wren. However, the illustrations in the book offer examples without commendation of both the Gothic and the ornate.

Vestments are recommended for the minister and the choir. The Lord's Supper and Communion are treated as ordinance, not as sacraments. The instructions for liturgical immersion are given in detail. Instructions are added for the deacons and those who serve in the house of the Lord.

The author stumbles as most of us do on the word "sanctuary," which is used in contrast to the term "auditorium." The desire to eliminate the word "auditorium" is commendable. But the selection of the word "sanctuary" is unfortunate. The "sanctuary" in the historic church is that portion of the chancel where the altar rests and modern evangelical liturgists do violence to

Books on Marriage and the Home**THE FAMILY LIVES ITS RELIGION**

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its meaning when they take the term for the entire church interior. The Interdenominational Bureau of Church Architecture has helped to confuse the meaning of the term. Dr. McNutt is not the only offender.

Here is a good book on a live subject which should be added to your library.

W. H. L.

Worship Programs in the Fine Arts for Young People by Alice Anderson Bays. Abingdon-Cokesbury Press. 256 pages. \$2.00.

The author of the highly valuable

Worship Programs and Stories has given us an equally useful guide for youth workers in these thirty-seven worship services which are built around as many great art masterpieces. There are thirteen paintings, eight pieces of sculpture, and sixteen hymns.

In addition to prelude titles, there are well-chosen poems, hymns, scriptures, and prayers, usually quoted in full. Central in each service is the interpretation of the art masterpiece, including interesting facts about the artist as well as the spiritual meaning of his production. In the appendix

there are helpful notes on each service, and sources from which the prints may be obtained.

Quoting Daniel Fleming's word that "art has always been the handmaid of religion, and, in turn, religion has been the creator and preserver of art," Mrs. Mays sets forth her point of view by saying that "the masterpieces of art contain a vast storehouse of truth for those who are willing to set aside the daily routine and receive the message. The artist is an interpreter; he has something to say, and he conveys his message by means of lines, colors, lights, shadows, and symbols."

Whether these services are used as arranged, or as adapted by the leader, they will help to provide that emotional appeal which is so often lacking in our over-intellectualized programs, while their content of truly Catholic truth will leave an abiding value in the participating minds.

J. D. G.

The True Spirit of Worship by George Evans. The Bible Institute Colportage Association. 160 pages. \$1.00.

The title of a book, as every good library cataloger knows, is no indication of its purpose or contents. Oftentimes one must investigate a work from a good many angles before discovering what the author really had in mind.

Not so with this book. The author sets forth in the Preface with consistent clarity his reason for producing it. One cannot do better than to allow him to speak for himself. "This treatise is offered with one purpose in view, not to elucidate or enlarge on the technique of worship, but to refresh and emphasize in the mind of its readers their understanding of the exalted position of our Lord Jesus Christ in relation to man's approach to God."

Most people approaching this book would be seeking to discover the very thing which the author does not purport to give. In fact at times he indicates an unwillingness to accept any symbol as having worship value for Protestantism. He carries his theory to its extreme conclusion in a section of the Appendix entitled "On Candles." As to this aid in worship his attitude is that of Mr. Dooley toward things he did not understand. He is, "Agin it."

The author's philosophy on the use of candles in worship well sums up his general position, "Why," he says in effect, "use candles in worship, since they drop wax all around, and are smoky and odorous. Rather rejoice only in the light provided by him who is the light of the world."

I. G. G.

Bound in the Bundle of Life by Margaret T. Applegarth. Harper & Brothers. 180 pages. \$1.50.

Somebody said that if religion really takes hold of people it must do so through worship. This truly remarkable book by Margaret T. Applegarth is an unusual contribution to the field of worship materials in that it brings ethical reality right down to the worshipper where he cannot help feeling and knowing the import of the materials used, and a personal responsibility for doing something about the truth so pointedly laid upon him.

Moreover the materials in the book cover not only subjects pertinent to this hour and this minute, but subjects that

we all want to help in advancing, and subjects on which we all need material. The author brings together the very best Biblical, poetic, and prose, and musical material now available for the enrichment of worship services for our day and generation.

Some of the contents deal with these subjects:

"Blessing the Tools," in which the utensils of church work are dedicated;

"A Stitch in Time," collecting and dedicating garments for relief work; "My Country 'Tis of Thee," Thanksgiving program on American Democracy;

"Star Spangled Banner," an interpretation of the flag with an international slant;

"For Whom the Bells Toll," a program presenting the need of helping the refugee;

"This is the Joyous City," presenting the problem of the underprivileged in the American city;

Twelve others follow. And they are equally gripping and brilliant in subject matter and content. These programs may be used en toto or in part for various times and occasions, but always to advantage. There are full notes on how to put on each program.

E. P. T.

A Practical Handbook of Worship by Albert A. Susott. Fleming H. Revell Company. 173 pages. \$1.50.

The title is a revelation of the book for it is a practical treatment of worship; practical because it offers more than half of its pages to outlines and orders of worship services. It will be best used as a source book for helpful Sabbath calendar making in the arranging of the worship orders. There are ninety-four pages given over to the discussion of the practice of worship which are not too profound. The latter half of the work saves its value for ministers and Bible school leaders by its suggested orders of and calls to worship. Here are offered new suggestions and also the old. Any book that contributes to the freshening of the programs of worship in our churches is worth publishing.

The author is the minister of Zion Evangelical Church in Evansville, Indiana.

I. C. E.

The Church

The Growth of the Christian Church by Robert Hastings Nichols. The Westminster Press, xviii. 380 pages. \$2.00.

Constant demand from former students and Christian leaders in and beyond his own denomination (the Presbyterian Church) have finally caused Dr. Nichols to revise and reissue his excellent treatment of the growth and development of the Christian Church. The wide use of this book in many denominations caused the author to drop his last chapter on American Presbyterianism and replace it in this issue with a chapter on American Christianity. The content of the chapters dealing with the modern era has been revised and enlarged to include developments abroad and in America up to the close of 1939.

The questions and suggested readings at the close of each chapter are particularly helpful for college or seminary students and should help to make this book appropriate for study in lay class-

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es or leadership classes in local churches. A new section offering suggestions for teachers of such groups has been introduced at the beginning of the book.

In order to avoid confusion with the numbering of the chapters in the earlier edition Dr. Nichols has carried the series of numbers consecutively through several chapters where previous chapters have been subdivided. This confused the reader somewhat and might be remedied in future printings.

The balance and perspective of this outline history of the church is characteristic of the author, one of the most noted church historians in America, formerly at Auburn Seminary and now at Union Seminary in New York. Dr. Nichols has been the treasurer and a director of the American Society of Church History for many years and is engaged in editing a final volume in the series of the writings of Zwingli.

R. W. A.

Evangelism in Christian Education
by Richard L. Ownbey. Abingdon-Cokesbury Press. 160 pages. 60c.

This is a study book on Evangelism. It contains eleven chapters with questions arranged on each chapter to assist the teacher. It shows the development of the church through the years. It contains a history of Evangelism and offers good suggestions as to the approach to be made to the young people in our church schools. One chapter is devoted to Evangelism among juniors, another to early and middle adolescence, another to older young people and closes with a unified program of Evangelism. The book could be used at prayer meetings or with a study group or by officers of the church. Although the author is a Methodist minister the theme, bibliography and program can be used with any group helpfully.

T. B. R.

The War

The Christian Has Wings by W. E. Sangster. Abingdon-Cokesbury Press. 153 pages. \$1.50.

The subtitle of this volume "A Christian Commentary on Democracy's War Aims" is most aptly given. Surely no subject could be more current than this. The clergy of the church of America as the spiritual guides of the constituency of that church are more and more going to have to face the problems implied in that subtitle.

The author sums up in brief the issues involved when he declares: "Neither soldiers nor statesmen can achieve the new world-order alone. If the Church fails, all their 'blood, toil, tears, and sweat' will be unavailing . . . only new men, working under God, can make new societies and a new world."

The author, formerly minister of the Brunswick Methodist Church in Leeds, England, is now the minister of the Central Hall, Westminster, London. These "sermons in war time" are not the musings of an arm chair philosopher. The author writes after month upon month of life in air-raid shelters in the heart of bombed London where he has been ministering to the needs and attempting to sustain the courage and faith of a sorely tried people.

Beginning each chapter with a quotation from a "war aims" speech of some great statesman he uses this material as a starting point in a consideration "of the inwardness" of the present struggle, something not always clearly understood by either statesman or soldier.

Peace, he declares, is not enough. There must be certain accompaniments of peace. To the delineating of these he gives attention in this volume.

I. G. G.

Now We Must Choose by Henry Nelson Wieman. The Macmillan Company, vii. 245 pages. \$2.00.

In this characteristically scholarly manner Dr. Wieman, who has been publicly advocating military aid to the U. S. S. R. and writing widely about current political issues, goes deeply into the backgrounds of democracy to develop what he calls a faith for democracy today.

The wide extension of problems which were once confined to limited environments has brought on totalitarianism, declared the author in his opening chapter on the Lost Dynamic of Democracy. This at once is a challenge to the democracies to find another and a better way which for Wieman is not isolationism. In his second chapter the author more clearly analyzes the problem of the hour for the democracies by setting forth the dangers of disruptive interdependence, destructive idealism and centralization of control in business and industry.

One of the high points of the book is Wieman's ideal (page 65) to search out the important interests in society, bring them to complete organized self expression and then provide agents and instruments for interpreting the demands of each to the other. The author does not tremble in the face of possible conflict of any sort if such effort be directed "to the supreme good of human life."

The final chapters on the Genius of the People and a Faith for Democracy are very stimulating and should be read by all citizens of the democracies to remind them of the eternal challenge of their heritage. Says the author, "nothing is so important in democracy as the people." He concludes that true freedom is not freedom from people but freedom with people. Few readers will

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agree entirely with Dr. Wieman but none should have courage to speak on democracy without thinking the problem through with the eminent author philosopher.

R. W. A.

Christian Nurture

Faith and Nurture by H. Shelton Smith. Charles Scribner's Sons. 202 pages. \$2.00.

An excellent story of the philosophies of religious education from Bushnell's *Christian Nurture* to the latest mental tasks of Reinhold Niebuhr. The documentation is admirable and encyclopedic. Therefore the volume will stand as a contribution to the field, for students and teachers.

The final plaint of the author is a foreboding that official religion, as evidenced in the rising tide of religious education connected with the public schools, may follow Dewey rather than the church, "teaching an anthropocentric religion . . . the positive creed of life implied in democracy and science," whether "humanistic experimentalism" may not supplant the historic faiths. It appears that "the fate of democratic culture in America" hangs in the balance. And it is just here that the pastor differs from the professional teacher. The church and her gospel have preceded all present political philosophies and will inevitably witness the passing of the present forms.

Ideal as this book is, in its field, for the academicians, it can do little for the working pastor. Apart from a fractional group of favored churches, the mill-run of them are almost wholly uninfluenced by the theorists. In fact, despite seminary courses, the young pastors have had to make nearly all their own ground. One of the pioneers of religious education, whose name figures prominently in the volume, was a teacher of the reviewer, because his course was prescribed. His lectures were as far removed from the grind of the parish as is the man in the moon. Another, who has frequent books, written over latter years, lamented not many years since that there was really no hope for progress, since the clergy was just about hopeless in intelligence and imagination, seeing that the brethren did not implicitly adopt her ideology as working rules of their Sunday schools.

Thoughtful pastors fear less that any political philosophy may be impaired by the rising danger of Deweyism in week-day religious education than that the churches may be too slow in integrating the religious education of the Sunday schools, as well as the new department of the public schools, into one total system which shall center, with the congregation, in common public worship. Every other approach must lead to a folk-religion, and that implies nationalistic tendencies. Nor is this said to imply that "all the children ought to come to the preaching service," (the writer's church maintains several youth departments apart from the main service at the worship hour), but rather that the church be central as an institution, and that the theology be that of the gospels, without fear for the future of any culture, including the American.

The lecturer and teacher of religious education has in this book a splendid

and authoritative tool. To him it will be of great value.

J. F. C. G.

The Family Lives Its Religion by Regina Westcott Wieman. Harper & Brothers. 236 pages. \$2.00.

It is not the usual thing to begin the review of a book with a mention of its price. But in this instance that seems an excellent place to begin. Let it be said at the outset that one could make no better two dollar investment than the purchase of this book whether for personal consumption or to pass on to another.

This is definitely a *must* book for every minister, every director of religious education, every teacher of psychology or sociology, every—but why go on? It is difficult to conceive of any one interested in his fellow-men and in human welfare who will not profit and profit greatly through a perusal of this volume.

However, to those having a major interest in religion it presents the aspect of a rich lode offering him high returns in precious metal. There is indeed, "Gold in them thar hills."

Mrs. Wieman has no need to establish a reputation. That she has already done. Yet this book will add new laurels. Here she presents "a plain, helpful guide for parents who want religion to be a positive factor in their family life." Suffice it to say that "plain" and "helpful" might well appear in capital letters, for it is so that Mrs. Wieman writes.

Let every minister who bewails the declining interest in "the family altar" take heart in this book. Mrs. Wieman goes far toward putting religion back into its rightful place in family life. Skillfully she shows that outside interests, money problems, crowded schedules and other conflicts which have been thought of as responsible for the decline of religion in the home may in reality become the allies for restoring religion to its rightful place.

Why not use this volume as the study book for your weekly church night programs? If you do, have the custodian provide more chairs than usual. You will need them.

I. G. G.

The Bible

THE SUNDAY SCHOOL ANNUALS

Tarbell's Teachers' Guide for 1942, compiled by Martha Tarbell. Fleming H. Revell Company. \$2.00.

Peloubet's Select Notes on the International Sunday School Lessons for 1941, compiled by Wilbur M. Smith. W. A. Wilde Company. 437 pages. \$2.00.

Snowden's Sunday School Lessons for 1942, compiled by Earl L. Douglass. The Macmillan Company. 374 pages. \$1.50.

Higley's Sunday School Lesson Commentary for 1942, edited by Robert D. Higley, A. E. Bloomfield, John Paul and J. A. Huffman. The Higley Press. 320 pages. \$1.00.

Points for Emphasis, a pocket commentary on the International Sunday School Lessons for 1942. Compiled by Hight C. Moore. Vest pocket size. The Broadman Press. 192 pages. 35c.

This reviewer always looks with eagerness to the Sunday school annuals which make their appearance late each

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year. The splendid crop for 1942 is at hand. We place Miss Tarbell's book first for it keeps the high standards of all previous years. It is full and complete. Peloubet's is doing well under its new editor. Dr. Smith, the third editor and compiler does a satisfactory job. Earl Douglass continues this good work with the Macmillan book. The material in this volume is more limited than in the other two. It moves quickly and directly toward the lessons to be taught. The Higley book is a new one in our list. The material offered is varied and voluminous. It is a big value for the money. The vest book manual by Dr. Moore offers the busy man an opportunity to carry his Sunday school lessons with him for any spare moment which may be at hand.

Our Ageless Bible by Thomas Linton Leishman. W. A. Wilde Company. 144 pages. \$1.35.

A thorough, scholarly, yet readable book dealing with the Bible as it has come to us through the earliest manuscripts to our modern versions. All the essential facts are here plus a clear concise style which makes the story of our Bible fascinating even to those who know nothing of the subject. This book once in your hands will prove to be a welcome help for ministers, teachers, and students in all kinds of classes of study. The chapters are: Manuscripts and Versions of the Old Testament, The Language of the New Testament, The Manuscripts of the New Testament, Early Latin and Syriac Versions, The Task of the Biblical Translator, Early Versions in English, From Coverdale to the Authorized Version, The Authorized Version, The Revised Version and Later Renditions.

The author's study, travel, and experience in lecturing on the Bible are all combined to give us what should be a very popular book in its field.

E. P. T.

Bible Catechism and Questionnaire, Part I—The Old Testament, by Walther Eickmann. Published by the author. 66 pages. 25 cents.

A new and valuable contribution, and a vast improvement over most catechism materials I have read. It is strictly factual, avoids all entangling individual opinions of various Bible doctrines, and yet is pleasantly and systematically informative on essential facts of the Old Testament. Part one consists of 25 chapters of questions and answers side by side on each page. Part two gives 400 stimulating Old Testament questions for home study and review. A good handbook for this Biblically ignorant generation.

E. P. T.

The Bible and Social Living by C. F. Cheverton. Christian Board of Publication. 96 pages. 25c.

This is a study book on the application of the Bible to the home and community. The author is professor of Bible in Chapman College, Los Angeles and worked out this study through the cooperation with the young people of the United Christian Missionary Society, a board of missions and education. Appropriate pictures are found in every chapter and many Bible references. A few of the themes are Founding a Home, Cooperating at Home, The

Christian at Play, Community Recreation. This little book should produce better homes and communities.

T. B. R.

Bible Readings for Schools and Colleges by John M. Thomas and A. H. Espenshade. The Macmillan Company. 1940. 288 pages. \$1.50.

A splendid book for the purpose. It makes use of the authorized version so that classicism rather than modernity becomes the vehicle of the word. This little volume provides an excellent aid to teachers that are called upon to lead devotional programs in schools and colleges.

J. F. C. G.

Preachers and Preaching

Where God Meets Man by O. A. Geiseman. Ernst Kauffmann, Inc. 255 pages. \$1.50.

The author of this volume of sermons is the pastor of the Grace Lutheran Church of River Forest, Illinois. He is associate editor of the *Cresset* and *The American Lutheran*.

This volume is the second containing the theme *Where God Meets Man*. The first volume which appeared with this subject contained sermons for the Sundays from Easter to Advent. This volume contains sermons for Sundays and holidays from Advent to Easter. The book contains some interesting sermon subjects. Here are some illustrations: "A Cold Reception," "Why Live in Darkness?" "A Blind Beggar Shows the Way," and "Your Answer." There are twenty-three sermons, twenty of them have texts from the New Testament.

Here is a volume which should stimulate the busy minister with new spiritual insight or the enthusiastic layman for devotional reading. Conviction and hope dominate the pages of this book.

W. L. L.

A Quest for God by R. C. Campbell. The Broadman Press. 153 pages. \$1.00.

This book contains ten sermons delivered by the pastor of the First Baptist Church, Columbia, South Carolina. They are not addressed to any group in particular but have the emphasis upon strengthening the faith of the Christian and the winning of the lost to the Lord. They are well outlined and presented. They breathe the spirit of devotion to the master and are true to the clear meaning of the scriptures. They are distinct and challenging. They are well illustrated but confined largely to the scope of his own denominational work. They should be heartening to any reader in his quest for God.

T. B. R.

Notes from a Layman's Greek Testament by Ernest Gordon. W. A. Wilde Company. 371 pages. \$2.00.

Notes on various passages of the New Testament which the author read in Greek and then wrote down his reaction and comments. "The author's purpose has been to make accessible to the general Christian public suggestive material for personal Bible study, for the prayer-meeting, and for the Sunday school." This is the work of a son who continued the personal study of the Greek New Testament daily as his preacher father had done before him. A part of the material in the book appeared in print formerly in "The Sunday School Times."

E. P. T.



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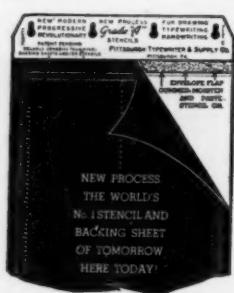
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Church Offers Strong Functional Program

THE First Christian Church of Fresno, California, Neal K. McGowan, minister, has announced a functional program in which the work of the church is divided into eight areas of service. The program will interest other churches which may be working toward the functional method in their program.

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4. Special gatherings
 - a. Christmas.
 - b. Easter.
5. Monthly orientation of new members
 - a. Use a home as gathering place.
 - b. All new members as guests.
 - c. Cross-section committee present to welcome guests.
 - d. Pastor discusses church program.
 - e. Interest chart presented for checking.
 - f. Envelopes and pledge cards presented.

II. Stewardship

Policy: Continuous budgets (no annual canvass).
cf. Evangelism (item re: pledges by new members).

1. November—stewardship emphasis.
 - a. Prepare budget.
 - b. School of stewardship on Sunday evenings.
 - c. Stewardship sermon Sunday a. m. last Sunday in November.
2. Catch-up Sunday, last Sunday of each quarter.
3. Quarterly solicitation of pledges from non-pledging members.
4. Monthly financial statement sent all church homes via "Christian News."

III. Worship

1. Sunday a. m.
 - a. Dignified and worshipful order of service.
 - b. Sermons on great Christian themes.
 - c. Emphasize attendance — participation, the secret of growth.
2. Sunday p. m.
 - a. 6:30 Simultaneous groups
 - b. Junior C. E.
 - c. Intermediate C. E.
 - d. Meigs C. E.
 - e. Alpha Chi C. E.
 - f. C. Y. F. (training courses used).
 - f. Adult interest groups.

7:30 General Assembly

- a. Sing.
- b. Reports
- c. Pastor's 10 minutes.
- d. Dedication.
- 8:00 Administration groups.
3. Wednesday p. m. Worship.
 - a. Preaching service in Auditorium
 1. Choir.
 2. Emphasize congregational singing.
 3. Introduce one special feature each week.
 4. 15-minute evangelistic message.
 5. Promotional suggestion—guest night each week, each member bring a guest.
4. Department of worship, encourage home worship through use of "The Upper Room."

IV. Fellowship

1. Friendly greeting at all regular services.
2. Regular visitation of all church homes by appointed visitors.
3. Quarterly fellowship hour on Sunday evening after the general assembly—refreshments and an entertainment feature.
4. Women's Council program as usual.
5. Laymen's League monthly for all men.
6. Youth's program as usual.

V. World Program

- a. Recognized in budget—25%.
- b. Extend use of World Call.
- c. Encourage reading of "Evangelist."
- d. Adequate representation in all conventions, district, state and international.
- e. One sermon per month on a definitely world-wide theme.
- f. Use of bulletins and posters to inform members re: world program.
- g. Coordinate with special days as emphasized by Unified Promotion.

VI. Education

1. Church school on Sunday.
2. Leadership training Sunday evenings.
3. Representation in young people's conferences.
4. V. C. S. annually.
5. Study possibility of week-day education.
6. Regular workers' conference, using an educational feature each month.
7. Serious consideration of challenging congregation to erect "social hall."

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VII. Publicity and Promotion

1. Neon sign in front of church.
2. Bulletin board (illuminated).
- 3: Weekly news sheet to all church homes.
4. Reporter to prepare news stories for local press.
5. Radio.
6. Full-time office secretary.

VIII. Social Service

- a. Contact with Fresno Community chest.
- b. Service to any dependent church members.
- c. Red Cross sewing service.
- d. Y. M. C. A. and Y. W. C. A. contact.
- e. Service to army camp.
- f. Contact with local church council.

TO MERGE EIGHT INTERDENOMINATIONAL BODIES

Atlantic City, New Jersey—An unequivocal step toward unity in the interdenominational field was endorsed here when 200 church leaders voted recommendation of a plan calling for establishment of a single corporate body to replace eight agencies now operating in the interdenominational field.

The proposal now will be submitted to these groups for acceptance, rejection, or modification.

The agencies are the Federal Council of Churches of Christ in America, International Council of Religious Education, Home Missions Council, Foreign Missions Conference, National Council of Church Women, Council of Church Boards of Education, Missionary Edu-

cation Movement, and the Association of Council Secretaries.

The Proposed new body would be called "Control of the Churches of Christ in North America."

The formal measure approved read: "First, that we approve in principle the creation of a more inclusive cooperative organization which will provide for the continued, expanded and more effective coordination and integration of our respective councils, such as suggested in plan 'C' of the study document and as it may be modified by further study.

"Second, that we recommend the continued study of the constitution and program of such an organization and its relation to the denominations, to the existing councils, and to the state and local councils.

"Third, that we recommend that the councils proceed at once to the necessary steps for further cooperation through the organization of such joint service departments as may be found feasible.

"Fourth, that we recommend that a special committee be set up by the Councils to carry forward these recommendations and that the study committee be instructed to bring to the councils proposals for this special committee and the terms of reference for its work."

Of the four procedures submitted at the three-day conference, the one adopted is the most unequivocal step in the interdenominational field, the other three having been compromise proposals which would have retained the principle of endorsing unity without recommending that it be adopted actually at present.



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Richmond, Illinois**Biographical Sermon for January****William McKinley A Conscientious President***by Thomas H. Warner**The integrity of the upright shall guide them.—Proverbs 11:3.*

WILLIAM MCKINLEY was born in Ohio January 29, 1843. He served in the Union Army. In 1876 he was elected to Congress. His election as governor of Ohio took place in 1891. He was elected President of the United States in 1896. He was shot by an anarchist at Buffalo, and died September 14, 1901.

On his return from the Civil War McKinley was admitted to the bar and went to live at Canton, Ohio. One of the first things he did was to call on the minister of his church, present his church credentials, and ask to be assigned to some work. He was given a class in the Sunday school and in a short time was elected superintendent. Here he met his wife.

"I remember Mr. McKinley," said an old friend, "as a man with his full share of impulsiveness. The time was when he gave way as other men do under strain or provocation. Do you want to know what wrought the change? For twenty-five years this man has stood between his wife and all that might give her the slightest worry. No matter what the load he was bearing, he has never failed to wear into her presence a smiling face. Whatever emotions might be surging underneath, he has appeared calm and placid on the surface. This frail being owes her life to his shielding care. Self-control was born of that twenty-five years of devotion. There you have the whole explanation of what is so admirable in McKinley's character."

"To achieve success and fame you must pursue some special line," said President Hayes to William McKinley. "You must not make a speech on every motion offered or bill introduced. You must confine yourself to one particular thing—become a specialist. Take up some branch of legislation and make that your specialty. Why not take up the subject of the tariff? Being a subject that will not be settled for years to come, it offers a great field for study, and a chance for ultimate fame." So McKinley began studying the tariff and soon became one of the foremost authorities on the subject. The day on which his tariff bill was passed in the House was the supreme moment of McKinley's congressional career.

The morning before McKinley left Canton to go to his inauguration he attended church. The text was, "If any man shall say aught unto you, ye shall say, the Lord hath need of him." There was no more attentive listener than the man upon whom the eyes of the nation were fixed.

The second stanza of one of the hymns was:

"Yet where our duty's task is wrought
In unison with God's great thought,
The here and future blend in one,
And whatsoever is willed, is done."

Next day, when the trustees called on McKinley, he asked that they would give him the copy of the book from which he sang, saying that he had marked that hymn, and would like to have the book.

Senator LaFollette said that after McKinley's election great influence was used to have him appoint Henry C. Payne as postmaster general. He said that Mark Hanna had come to McKinley just before his decision was made, and said: "You may wipe out every obligation that you feel toward me, and I'll ask no further favors of you, if you'll only put Henry Payne in the cabinet." McKinley's answer was: "Mark, I would do anything in the world I could for you, but I cannot put a man in my cabinet who is known as a lobbyist." And he kept his word.

"We trust in God," said Mrs. McKinley after the President had been shot. "Nearer My God to Thee," chanted the stricken President as he realized that his hours were numbered. "God's will be done," was his farewell utterance to his wife.

The following poem was written by prisoner No. 4411 in the Oregon State prison. It was published in the *Prison Missionary*, which was edited by one of the convicts.

"McKinley is not dead;
That tragedy so dread
But gave his statesmanship a hallowed
force
To aid his country in its onward
course,
And now unto all time belongs his
name;
All human hearts shall be his 'Hall of
Fame.'

It was but his dust that bled,
McKinley is not dead.

McKinley is not dead.
'It is God's way,' he said.
The wanton shots that pierced his noble
form
Shall speed adown the centuries unborn

To stir to greater deeds a people great,
To guard their liberties, preserve the
state,

E'en when their hopes have fled.
McKinley is not dead."

"The integrity of the upright shall
guide them," said an ancient sage. In
other words, he is guided by honesty,
probity and rectitude. Such a man was
President William McKinley.

PLEDGE SUPPORT TO GOVERNMENT

New York—Invoking divine guidance
of Providence, church bodies pledged
support to their government in the
prosecution of the war.

Along with pleas for divine help,
a number of church groups voiced the
hope that a re-united Christianity
might emerge from the holocaust of
war into a new world of peace, justice
and brotherhood.

Eight major Protestant interdenominational
bodies, meeting in Atlantic
City, New Jersey, for the purpose of
discussing merger plans, issued a striking
plan for Christian unity.

Representing some 35,000,000 church
members, the organizations were the
Federal Council of the Churches of
Christ in America, the International
Council of Religious Education, the
Home Missions Council, the Foreign
Missions Conference of North America,
the National Council of Church Women,
the Council of Church Boards of Education,
the Missionary Education Movement,
and the Association of Council
Secretaries.

The joint plea declared: "In the crisis
that confronts civilization today a divided
Christian witness and a divided
Christian ministry are not enough. The
desperate need of the modern world
calls for a new effort to order the
churches' forces in the most effective
way and for the reinforcing of each
by the strength of all.

"Especially do we urge the churches
in this emergency to effect a united
ministry in camp areas and defense
communities; to provide relief for those
suffering from the ravages of war; to
maintain unbroken the Christian fellowship
and the Christian ministry around the world;
and to inspire their members to fulfill their duties as
Christians and citizens, without bitterness
or rancor, with courage and steadfast
faith in God."

At the same time the eight bodies
sent a telegram to President Roosevelt
assuring the chief executive of their
"sympathy and loyalty" and their
"prayers for wisdom and guidance."

Meeting in Sea Island, Ga., one of
the national shrines of Methodism, the
Council of Bishops of the Methodist
Church, representing some 8,000,000

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Methodists, dispatched a message to the White House expressing "in this hour of peril our profound sympathy and loyalty and above all our earnest prayers that in this national crisis you may have divine guidance and support."

The World's Christian Endeavor Union also sent a message to the president, pledging support to the government.

"We unite," said the message, "with all other Americans of every faith and racial strain in defense of world freedom to win the peace. We believe that in this cause is the faith of brotherhood and the ethic of Christ."

Members of the Congregational-Christians Church, totaling over 1,000,000, are "practically 100 per cent in support of a war that we have entered not by choice, but because it has been thrust upon us," Dr. William E. Gilroy, editor of the Congregationalist organ, *Advance*, wired Religious News Service.

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PRAYERS FOR THE NEW YEAR

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, O Lord,
To keep the good and pure in sight;
Which seeing sin is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humor, Lord,
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk. Amen.

—Found in Chester Cathedral.

* * *
God give us a fair measure of good
sense this year.

Deliver us from pettiness.

Incline us to give hostel only to generous thoughts of those whom we love.

As we would have them give us the benefit of all doubts, so would we establish all presumptions in all their favor.

Fill our hearts with that true loyalty that willingly makes amends and advances.

Grant us the courage that challenges friendship before risking its loss. Amen.

—Robser Freeman.

THOUGHTS FOR THE NEW YEAR

Faithfully faithful to every trust;
Honestly honest in every deed;
Righteously righteous, and justly just,
This is the whole of a good man's creed.

—Josephine Pollard.

* * *

What will it bring, the new year that we start today?

What will it leave, when quickly it has passed away?

New scenes, new friends, new songs; these surely will it bring.

Will it leave aught except a harp with

broken string?

—W. R. Sellers.

* * *
Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be afraid."

—Robert Browning.

* * *
I see not a step before me,
As I tread on, another year:
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

—Mary G. Brainerd.

THE BEST USE OF TIME

A New Year Sermon Outline

So teach us to number our days that we may apply our hearts unto wisdom.
—Psalm 90:12.

Time is so precious that we must make the best possible use of it. How can we do so?

1. **By profiting from the days that are past.** Let us not gloat over the past or let it enslave us or brood over it. Let us profit from it. We made mistakes, let us not repeat them. Selfishness invariably brought misery, let us cease to live selfishly. Goodness of living, faith in God and man, deeds of service for others brought happiness and contentment—let us live a life of love and goodwill.

2. **By having a vision and purpose for the future.** Are we just going to drift along in the new year? Or have we a purpose that reaches all through the year? Only as we set a goal be-

fore us can we apply our hearts unto wisdom. The Christian's purpose is Christlikeness for personal living and the Kingdom of God for the world. That ideal looms before us like a pillar of cloud by day and a pillar of fire by night.

3. **By making the most of the present.** Here are two good mottos for the new year: "Never put off 'till tomorrow what you can do today," "Yesterday is past, today is here, tomorrow may never come; do it now!" And to these mottos we may add the words of Jesus: "I must work the work of him that sent me while it is day for the night cometh when no man can work."

Some have no present because they brood so much over the past. The best way to redeem the past is to live well in the present. Others worry a great deal over the future. They trouble themselves over the future so much that they are never ready for it when it comes. The best way to prepare for the future is to give that future to God and to attend in fidelity to the tasks of today.

Here is a good prayer for the New Year: "O Lord, our God, teach us to number our days—past, present and future—that we may apply our hearts unto wisdom!"

A MEDITATION

When I think of Christ:

1. Am I brave?
2. Am I honest?
3. Am I fair?
4. Am I free from envy?
5. Am I kind?

6. Am I diligent?
7. Am I compassionate?
8. Am I thoughtful?
9. Am I dependable?
10. Am I reverent?

—Raymond M. Veh in *Today*.

THE FAMILY PEW

David Hardy Deen

I am your family pew:

Often I have been deserted by men who sought softer seats: men turn from me at their peril; if they forget me they may lose their own souls.

I am your family pew—I can be useful only as I am occupied.

I am waiting for you to come back to the house of God.

COULD WE QUALIFY?

William Barnes Lower

Suppose that the membership of your church were limited to 100 people. Would you be in or out? Suppose that you had to run for church membership as a candidate runs for political office. Would you win or lose? Suppose that membership were good for one year and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not? Suppose that every member of the church did as much for the church as you are doing. Would more seats be needed or would the doors be shut and nailed?

Suppose the church had this set of rules: All dues must be paid in advance. Regular attendance at all services is required, sickness being the only excuse. Each member must serve in one of these capacities: Sunday school teacher; member of the board; member of the choir; member of regular standing committee; participation in some other organized church work. How long could you qualify? From *Monday Morning*.

THE WAYSIDE PULPIT

Go forth into the New Year with a brave heart.

The only value of life is its use.

Gloom is friction; good cheer is lubrication.

There can be no tragedies to one who believes in God.

THE UTMOST THERE IS IN ME

In one of the essays of Dean Briggs of Harvard, he tells of a freshman whose aimless drifting and incorrigible indolence had brought him to the point of being dropped from college. As a last resort, the dean turned for help to a very able and inspiring senior. He asked him to go to this freshman and see what he could do to wake him.

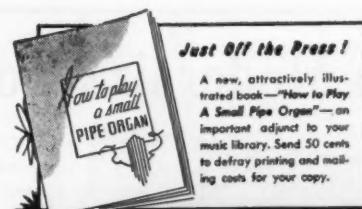
The first question the senior asked when he went to see the boy was this: "Jack, did you ever in your life do anything as well as you could?" He had put his finger upon the central fact. The boy had never learned to do anything or to be anything with his complete self; and the one essential was to create for him some loyalty big enough to rouse him and to call out the utmost resources at his command. The first and most essential prayer which every one of us needs to make at the beginning of life, and at the beginning of each new year or chapter in it, is this: "O God, give me so unmistakably to see what I want to do that the utmost there is in me may be on fire for its doing!" From *Great Men of the Bible* by Walter Russell Bowie; Harper & Brothers.

THE USE OF TIME

There may be found twenty-four hours in which to do the one thing needful, instead of ten or twelve in which to do a dozen. . . . There will be time to place ourselves at the disposal of anyone in real need: no time to waste at the street corner. There will be time to play with the children, no time to be devising schemes for our own amusement. There will be time to read widely, deeply, generously; no time to waste on trivialities. . . . There will be time to pray long and passionately for the coming of the Kingdom: no time to question its present security or its ultimate triumph. From *Surrender* by Natalie Victor; Morehouse.

PUTTING CHRIST OFF

How difficult it becomes for even a good man to accept Christ if he keeps putting it off! In a church where the writer was once pastor, there was a man and his family who attended church regularly and faithfully. The wife and the children were professing Christians, but the husband and father was not. When a youth he had resolved to accept Christ, but he had waited. Again, when he married, he resolved to be a Christian, but again he put it off. When his first child was born, the invitation came to him once more, but he tarried. His business responsibilities increased, and he became a good influence in the community. When he was invited by a pastor or a friend to become a Christian, he excused himself on the ground that people would think that he was joining church for business reasons. And so it went from year to year. Once he got as far as the room in which the session was meeting, but he turned back. Finally, when he was past fifty, with a supreme effort of his will, he walked



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versation of Jesus by Frederick K. Stamm; Harper & Brothers.

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down the aisle and gave his heart to God. He might have been a Christian thirty-five years sooner if only he had followed his opportunity. From *Westminster Uniform Lesson Teacher*.

OPPORTUNITIES THAT NEVER COME BACK

There is an Indian legend of a good spirit who, wishing to benefit a young princess, led her into a ripe and golden cornfield. "See those ears of corn, my daughter; if thou wilt pluck them diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way." The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones farther on. But presently the stems grew thinner, the ears poorer, with scarcely any grains of corn on them; further on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears she had overlooked and lost. "Thou mayest only once pass through." From *The Con-*

ness? Any student who could act like that knew the meaning of strength of character. He had power! From *Adventures in Radiant Living* by G. Ray Jordan; Round Table Press.

THE DEED IS THE THING

On the walls of a certain Y. M. C. A. there is a three by five card on which are the words: 'There is no end to the good that a man may do if he doesn't care who gets the credit.' There is something profound in those words. The acceptance of the attitude that a man will do good no matter to whom the credit goes would make all the difference in the world. After all, if a man is bent on the good he can do rather than the tickling of his own ego by seeing his name in print, or hearing his praises from the lips of his fellows, the deed is the thing. From *The Bible Speaks to Our Generation* by Frank Glenn Lankard; Oxford University Press.

RICH DIVIDENDS OUT OF LIFE

A certain man I know has revolutionized his own life, and that of his family, by a complete change of attitude. Whereas formerly he constantly looked upon the dark side of affairs, he now, with determination, plays up the bright side. If he gets up in the morning to find the cold rain pouring down, he thinks of his delicious breakfast and of his good car which will carry him to his job. If he is sick and compelled to stay indoors for a day, he "dolls up" his room and gets his books about him. He makes a happy day out of one which might otherwise prove quite miserable. Instead of writing letters to his children telling them about all the unpleasant things, he purposely puts down upon the paper only heartening, encouraging things. More than that, whereas he used to be critical and saw only the mean elements in people about him, he now compels himself to look for the good qualities. He even praises his wife! It is the old story of the echo, which you know full well.

Now, this man has more friends, more successes, happier relations with his family, and his days are full of sunshine and his nights are full of stars. That is the only way to live. Try it for a few days and see if it does not pay rich dividends. From *The Twentieth Century Quarterly*; John R. Ewers; The Christian Century Press.

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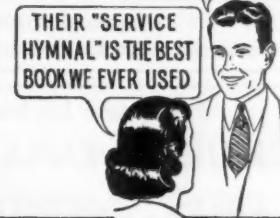
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POSITIVE GOODNESS

You will all remember that the best man in the city of Athens bore the name of Socrates. He was a poor man, going about the streets in a threadbare coat. His life did not consist of the number of things that he had. He was homely in his personal appearance; so homely that the people often called him Silenus, who was the embodiment of ugliness in the Greek mind.

But he was wise and brave and good, and every man, woman and child in Athens knew that it was so. He hungered and thirsted after righteousness; that was his strongest desire. He found his meat and drink in being good and doing good; that was what he lived on. When he was put to death on a false charge, as Jesus Christ was—it was not the only point of resemblance between the two—his name went down in history as that of the noblest man in Greece. He made it plain, once for all, that negative goodness is always weak and thin and dull. "The fruits of the spirit are love, joy, peace, patience, gentleness, goodness, fidelity, self-control"—and they are all positive. From *Being Made Over* by Charles R. Brown; Harper & Brothers Publishers.

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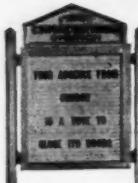
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THE MONTHLY VISITOR

"Thanks to our parish paper, this church no longer has any financial problems," says this busy pastor.

In a rather large and fast growing parish it is impossible to make frequent visits in the homes. But it is in just such a congregation that such a contact is greatly needed. If there is no integrating medium, there is danger the congregation will disintegrate. The larger it becomes, the greater that danger will be. A parish paper, we believe, serves well in assimilating the membership and binding them together into a spiritual household. This is one of the greatest services a congregational publication performs.

It has been our experience that the members eagerly look forward to every monthly issue, and read every word of it. "It is the finest paper we receive," and other similar remarks are often heard. That being the case, we have the opportunity of bringing to them every month rich and edifying devotional articles which they would not otherwise have. That will mean much in the course of a few years.

Furthermore, our parish paper serves as a splendid medium to place valuable information to our membership, which would be hard in any other way. Loyalty and co-operation is to a large extent dependent on information. For example, one may keep the congregation well informed about the financial status of the church. Our practice is to give a complete picture of our finances every month. In addition to that, one page in every issue is devoted to Stewardship. The result has been a number have begun tithing. We have no financial difficulties.

It is not well for the pastor to speak of financial and other matters that cause difficulty from the pulpit, but one can do that through the columns of the parish paper without causing offense.

We also use our parish magazine as a missionary agency. It also serves as a link to tie up with the church, and opens the homes for the pastor. Every home that the church touches is tied up to it by means of the paper. How much our particular paper has done we cannot say definitely; but during the last two years our church has enjoyed a net increase of 103 adults, 51 children, and 83 in the Sunday School.

For those who may be interested, here are a few facts regarding our church and its parish paper, First Lutheran Messenger:

Total membership includes 520 adults and 197 children. We place a subscription price of 50 cents per year on the Messenger, but even though the subscription price may not be paid, copies are mailed to all members and friends of the church. We found ads easily secured, but later decided to discontinue all advertising and let the subscriptions pay printing expenses. I recommend the service of The National Religious Press of Grand Rapids, Mich. We find a parish paper is a fine medium of binding the folks together and also to say those things which should not be mentioned from the pulpit.



FIRST LUTHERAN CHURCH
Worthington, Minnesota



RUDOLPH BLOOMQUIST

Ministerial Oddities

(From page 6)

fessors, growing impatient, thundered out, "Why, you cannot quote a single passage of scripture correctly." "Yes, I can," exclaimed the candidate, "I just happen to remember a passage in Revelation, 'And I lifted up my eyes and beheld four great beasts'."

* * *

Dr. Rufus Jones told this story. "My old teacher at Harvard told us one day how an oysterman in Boston got converted, at a meeting, and took for his text, 'Thou knowest I am an oysterman.' He said: 'Isn't it wonderful that Christ revealed himself as an oysterman? He found us in the mud. He cracked our hard shells open, and found what we were meant for.' After the meeting one of the men who was not quite so moved told him that the text really was, 'Thou knowest I am an austere man.' 'I don't care what it is,' was the reply, 'I got eight converts from it'."

* * *

An English convert once said: "Once in the kitchen of a common lodging house, where I was, an itinerant evangelist started the hymn from Sankey, 'Come for the feast is spread.' There we were, a kitchen full of hungry men, hardly any one of whom had broken his fast that day, and by way of adding insult to injury we were asked to join in singing, 'Come, for the feast is spread.' No doubt it is what some people would call spiritualizing the idea, but only those who have tried it know how difficult it is to spiritualize an empty stomach. It was not surprising that on the night in question one 'brother' should express a preference for a little roast chicken, which, however, was not forthcoming."

* * *

Chamber's Journal related this incident. "Perhaps as ready a tact as was ever displayed in the pulpit was on the part of a minister who became the lifelong chaplain of Frederick the Great. He chose to decide between a number of applicants by the way in which they should deliver an extempore sermon, the text to be handed them in a sealed envelope as they entered the pulpit. Sunday came, and after prayer one of the king's aides presented the minister with a sealed envelope. He opened it and found it blank. He held up one side and said, 'My brethren, here is nothing.' Then holding up the other side he said, 'And here is nothing, and out of nothing God created all things.' He proceeded to deliver a magnificent discourse on the power and wonders of creation. He obtained the appointment, and held it throughout his lifetime."

Today's Challenge to the Churches

By HENRY E. TRALLE

Editorial Adviser to Church Management



Henry Edward Tralle

The church is in a position to meet the basic need in our national defense program, in developing the spiritual dynamic that makes for initiative and courage and faith and hope.

Democracy's guns and planes and tanks and ships must be made effective by Christianized man-power, if we are to win the war against those who would burn our churches and destroy our country.

The strengthening of man-power is chiefly the function of the church. Already, its direct and indirect influences have been of supreme importance in the development of the character of our executives and workmen and soldiers, and must continue to be of inestimable value.

It is not enough to feed and clothe and equip our fighters, and those back of them. We must nourish them in their heads and in their hearts. In doing this, we ourselves will keep our own calm and confidence, while helping to win the anticipated victory.

Also, the church must do its important part in getting ready for the peace that is to come, first of all, by keeping our democracy spiritually strong, so that it will continue to be worth fighting for, and by affording opportunity for the fullest expression of human living, and by helping other countries into a new day of post-war opportunity.

The churches dare not stand still. They must go forward with their work, and must render a more effective service. God's workmen need tools with which to work, if He is to accomplish His purposes through them. Tools cost money. Church members must do more than pay taxes to the government. They must give money to the church, and must give more than ever before.

Some churches need to redecorate and to make more churchly and more usable their present buildings. Others need to add rooms for educational and recreational activities. Still others need to be making plans for a new building, in anticipation of a time when construction will be practicable.

If your church needs to improve what it has, or if it needs to remodel its present building, or if it needs a new building, or if it has a problem of furnishings and equipment, it will pay, both in results and in money, to write to the trained, experienced consultant, who could furnish helpful advice by mail, without charge, or who might be available for a personal visit if that is desired.

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Visualization Makes the Lesson Stick

by Ross L. Holman

The author, a practical teacher of a boys' class, tells of the visual methods he used to get the lesson across to the class.

YOU have a teen-age class and forty minutes. During that time you hope to get over a lesson that will make a lasting impression. To get from that class a maximum of attention with a minimum of distraction will tax your resources to the limit. What kind of approach will get it?

My most effective method in such cases has been to reduce that lesson to chart form and give the pupils something on which to focus their eyes while talking. This is known as a visual presentation. Now this method has not been my constant practice for the fifteen-year-olds that have been promoted to my room each year. The right approach is something the teacher has to work out to fit the needs of the occasion. But if the lesson can be traced out by chart, blackboard or by some other visual demonstration you don't ordinarily have much trouble getting it across.

There was that Sunday I tried to put over a lesson on gambling which is one of the most serious problems youth has to face today. In fact, I had seen one or two of the boys in my class dumping nickels in one of the slot machines that infest our cities. It was my task to show them in indisputable facts not only the evil of the practice but the overwhelming odds against their coming out ahead on any of the popular gambling rackets of the day.

I studied some facts gathered by different scientists and government authorities. Any teacher can get these facts at almost any large library. Books and magazine articles on every subject can be quickly located by the librarian under the efficient indexing system by which every big library is operated.

I gathered from these reference works impressive figures and worked out some impressive comparisons. I put them on the blackboard and explained their significance as I wrote them down. I showed that under the law of averages a person has a better chance of being killed in an automobile accident than he has of knocking off a jackpot on a one-arm bandit machine, thousands of which are infesting our cities. I illustrated the same story covering the odds on the average punch-

board. The figures I used were based on a cross section study made by detectives and government authorities on gambling devices throughout the country.

Then I took up the Irish sweepstake craze which was being promoted at the time. Again I brought into play the law of averages. I showed that each boy under thirty-five years of age who can count on living to seventy-five has a better chance of being President of the United States than of winning a top prize with a ticket in the sweepstakes racket. That he has a better prospect of being bumped off in an automobile accident than of winning even the smallest prize. If a boy is not impressed by these odds I can think of no other way to do it.

Another Sunday I had a lesson on tobacco. This is a ticklish subject because so many parents are addicted to the habit. Yet a tactful teacher can get the facts across without giving offense to either pupils or parents.

My blackboard figures (also secured from a public library) took a cross section of thirty-year-old persons composed of heavy smokers, moderate smokers and non-smokers. They showed that twice as many of the heavy smokers would be dead at ages thirty-five, forty, forty-five, etc. than non-smokers. The comparison for moderate smokers was a little better but bad enough.

Now any youngster wishing good health and long life who is not impressed by such figures will be hard to be moved by any approach.

More effective than either the blackboard or chart is the use of moving pictures or slides. These are a little more difficult, but there are mighty few church schools that can't make use of them if they are willing to take the trouble. There are religious publishing houses that will furnish films to portray practically all important Bible incidents, such as the flood, Moses in the Bulrushes, The Conversion of Paul, etc.

The literature of practically every denomination has frequent lessons on the evils of intemperance. I put across such a lesson one Sunday with 135



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color slides showing the effects of liquor on the different organs of the body. I got these slides from the Associated Lectures at Madison College, Madison, Tennessee. The slides are rented at a reasonable sum to the Bible School that wants to use them.

There was one slide that showed the stomach of a temperate person beside a stomach that had been ruined by liquor. A drunkard's hobnail liver that looked as if it had been riddled with buckshot. The brain of a toper beside a healthy one. The effects of liquor were shown in all their horrid ugliness on many organs of the body, besides scenes of automobile wrecks, poverty and disease caused by drink. I had the projection machine and the slides handled by a physician whom they all knew and respected.

The seriousness of every moral problem that youth has to face lends itself to visual methods of demonstration. It can be applied to the evils of prostitution, demoralizing literature, evil associates, and any other influence that may have a degrading effect on the character.



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WEEK OF PRAYER TOPICS

Each year during the first full week of January there is a world-wide observance of the Week of Prayer. Next year the dates are January 4-11.

The series of topics for next year has been written by Dr. Richard Davidson, Principal of Emmanuel College of Toronto, at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "The Living God." The daily topics under this general theme are:—

Sunday, January 4—The Living God.

Monday, January 5—The Son of the Living God.

Tuesday, January 6—The Spirit of the Living God.

Wednesday, January 7 — The Church of the Living God.

Thursday, January 8—The Book of the Living God.

Friday, January 9—The Worship of the Living God.

Saturday, January 10—A Day with the Living God.

Sunday, January 11—God of the Beginning and God of the End.

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OVERCOMING EVIL

Some years ago in a North Carolina city a policeman was assigned to the worst beat in the city. It had a reputation for running the policeman out. He went down and looked the situation over. He saw the boy gangs to whom the "cop" was fair game; the gangs of hoodlums and criminals in the making who looked on him as a natural enemy; the hangouts of criminals, and the openly hostile residents. He knew that he could not club these people into being law-abiding citizens. He hired a vacant hall and started a Sunday School. Before long, parents began to come with the children, and a church was started. Today the policeman walks his beat among his friends, and he has little to do to enforce law and keep order. He was wiser for his generation than many of the children of light. From *More Chapel Talks* by Elbert Russell; Cokesbury Press.

Editorials

(From page 7)

into training camps with the blessing of the church.

The program sponsored by the Office of Civilian Defense under the direction of Mayor LaGuardia is one which should have the support of every clergyman. Local units should be established in every community in the country. Except in the larger cities, the work is entirely of a voluntary nature. Churches should have representation in all local defense councils. Church buildings should be available for the meetings of local civilian defense authorities and the publications of Department of Civilian Defense might well be studied by church groups.*

Ministers, above all else, need to lead their people to a proper sense of proportion. This war does not mean the end of the world. No one knows just what is ahead for the American people. The future may involve sacrifices and trials greater than we have had at any time in our history. But the clergyman knows history; he is supposed to be an interpreter of history. There have been wars from the beginning of time. Great preaching has been done during the periods of war. None of the wars of the past have brought the end to civilization. Nor will this.

No one knows when this war will end. It should not end until the purposes for which it is being fought are accomplished. History reveals that God works in the affairs of men even in days of warfare. The signs of the coming kingdom may be seen in the fires of battle. Ministers should endeavor to keep their worshippers from the hysterical fear that civilization is impotent under enemy attacks or that Christianity will be banished from the earth.

Give your nation the best that is in you in this severe hour of her trial; give to your God the best that is in you as you seek to proclaim the righteousness of his coming. God is not dead. "Clouds and darkness are round about him," but "righteousness and judgment are the habitation of his throne."

Dare to Live; Dare to Die

SHALL we ever be able to recover the power of early Christianity unless we recover the willingness to live, to sacrifice and to die for something larger than ourselves? The early years of the church were characterized by such a quality. It is the glory of our

*If publications are desired send an inquiry to the Office of Civilian Defense, Washington, D. C.

heritage.

The same courage was evident in the founding of America. Those sturdy men and women did not look for easy berths. They sought an opportunity to live courageously and were willing to die rather than desert their spiritual and social principles.

The majority of men and women in our world today have descended from heroic parentage. They have come from fathers and mothers who have tasted poverty and have known the joy of creating a living out of nothing but opportunity for toil.

Yet, the aim of our generation has been ease. The goal of many leaders of religion has been for a society of comfortable people who have plenty to eat, plenty to wear and no challenge to physical exertion. Certainly the organized religion of our day has not been an inspiration for youth to dare the difficult things; rather it has urged an earthly haven to keep us from social discomforts.

The symbol of present-day religion is not the field of battle but the afternoon tea. Not an upper room but a supper room. Little wonder that it has lost its potency.

Syngman Rhee, Korean patriot and Christian, says that the western democracies may lose the war to the Axis powers because we have grown too soft. He puts it bluntly: "We are afraid to die."

Maude Royden, distinguished woman preacher of London, puts the same thought in words less vigorous. "We have to fight our natural nostalgia for the safe, permanent, secure, happy world we have known and its comforts. To be his disciples we have to welcome the awful stress out of which new things can be born."

Continuing Miss Royden says:

"We, as Christians, have to show the world what the new world will cost. In our schemes we are very apt to decide what the other countries or other peoples ought to do. Is there any one of us who knows what the kingdom of heaven is going to cost?"

The great moral issues in the world call for a courage to live and a courage to die. Religion has given this inspiration in the past. Dare you, Mr. Preacher, lead your people in such spiritual inspiration today?

Let the Church be the Church

YES, let the church be the church. Keep it from tearing up the roots of a past in an effort to run with the fantasy of a modern dream. May it continue its mighty work, baptizing it anew with a New Testament zeal and consecration.

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